

July 22, 1926

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The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME XLVIII.

JACKSON, MISS., July 29, 1926

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VOLUME XXVIII. No 29

Symbol or Sacrament, Which?

By The Editor

The Roman Catholic Eucharistic Congress in Chicago recently held has set some people to thinking, and so has done good. If people can learn to think, think straight and truly, we will have a wiser and a better world, and Christians will be greatly improved.

For one thing this congress has begun to show the world that not all who are called Christians are alike. It is a great thing to know how to "distinguish the things that differ". As a matter of fact all progress in knowledge and in morals is conditional upon "distinguishing the things that differ"; you may, if you wish, translate it "approving the things that are excellent", for the two are one and inseparable. The first puts the emphasis on the intellectual side of it; the other on the moral side, but they go together.

There are of course distinct lines of cleavage among those wearing the Christian name. And new lines of cleavage are appearing now and then. On one side may be placed those who believe in a religion of divine revelation and authority; on the other side you will find those who believe in a religion of nature, or as they prefer to call it a religion of reason. With these last religion is a natural process of development, in the individual and in the race. His knowledge of God is gotten from history and nature and observation, by study and reflection and the normal processes of reason. He is himself the final arbiter as to what is true and right. Here are two classes, the one looks to Jesus as revealed to us in the Bible as the sole authority and complete revelation of God. The other accepts whatever help he may get from Jesus as revealed in the Bible, but is bound by no authority from without, and carries the kingly crown on his own cranium. They may belong to the same denomination at present, but they are representatives of two different religions, one natural and the other supernatural.

In general those who accept the authority of Jesus as expressed in the Bible believe in a religion of redemption. That is a religion in which the forgiveness of and cleansing from sin are secured through the atonement made by Christ on Calvary. Their acceptance with God and their hope of salvation are secured by no act or habits of their own, but through the merits of Christ alone. To them Jesus is not merely a teacher or prophet; not merely a leader and example, but a high priest who makes our peace with God through the offering of his own blood. These include the great body of Christians of the majority of the various denominations, Catholic and Protestant.

Now within these people who believe in a religion of authority and revelation and redemption there is another line of cleavage that goes from

top to bottom. It is utterly foolish to talk about our being all alike. A man had as well say that red and green are the same color. It is weakness and blindness to talk about uniting all these so called Christians into one body. What is this line of cleavage?

It is the difference between symbol and sacrament. Are these words not clearly defined in anybody's mind? Well it won't hurt to look at them for a little bit. What is a symbol; and what is a sacrament; and what is the difference between them? It can be made clear by taking one concrete example, The Lord's Supper. To some it is a symbol; to others it is a sacrament; and they are as far apart as the poles. Kipling said, "East is East and West is West, and ne'er the twain shall meet". That is not nearly so true as that symbol and sacrament cannot meet in agreement.

To Roman Catholics there are about seven sacraments, including what we call the two ordinances, baptism and the Lord's supper. Protestants generally have two ordinances, and only two. Some Protestants speak of them as sacraments, for the word is sometimes used loosely, without stopping to define it. Episcopalian differ among themselves as to the meaning and use of the terms; running all the way from the near evangelistic party to the so called Catholic party in the church. Among many who are called Protestants there is utter confusion in the use of the words and the doctrine of the ordinances.

But for practical purposes and explicit understanding you can put the Baptists on one side and the Romanists on the other. To the Baptist the Lord's supper (to take that ordinance as an example) is a symbol. To the Roman Catholic it is a sacrament. A symbol is a form of sign language. It is saying in a brief, compendious, virile way by a sign what it would take a good deal of time and space to say and make clear in words. If at the forks of the road you find a name and an arrow pointing in a certain direction you have what it might require a paragraph to say in words. You may think up a thousand illustrations. Sign language has this advantage, it is universal; everybody can understand it, whether he can read and write or not; whether he speaks Chinese or English. It is compendious, accurate, unmistakable and universal. The Bible is full of examples of sign language. All nature is God's sign language. The book of Revelation is a fine exhibit of it. Jesus' miracles were signs, or sign language. Above all Baptism and the Lord's Supper are the universal sign language, God speaking the truth of the gospel in these symbols which, when properly observed, tell their own story and cannot be misunderstood. You can preach or teach in five minutes in one of these symbols or ordinances what an hour's sermon might not make clear. "As oft as ye do

this ye show forth his death until he come." The Lord's supper is a sermon in sign language.

Now while a symbol does in brief exactly what language does a sacrament is wholly another matter. A symbol simply proclaims a truth, a sacrament is supposed to convey some special grace. In the understanding of a Baptist the ordinance of baptism simply and only sets forth the truth concerning the death, burial and resurrection of Christ, our death to sin and resurrection to new life, our hope and promise of bodily resurrection hereafter. It simply teaches the truth concerning these matters. It does nothing more than teach and preach. To us as in the New Testament it is the "mould of doctrine". To the Romanist and to many Protestants it is a wholly different thing. They believe that by means of this "sacrament" the person who receives it is made a child of God, is regenerated, is brought into the kingdom of God. To him it is the new birth or the means of attaining it. See any doctrinal standard of Romanist, or Episcopalian or the Methodist discipline. In many Protestant people there is nothing but confusion of mind on this subject.

When an ordinance is looked upon as a sacrament it is thought to be a vehicle of salvation or special grace. And it is regarded as the only means through which this grace can be communicated. And in the case of the ordinance of the Lord's supper, called by Romanists and some others a sacrament or eucharist, is wholly in the hands of the clergy and they are regarded as priests by whose hands alone the blessing can come.

Here is a line of cleavage that makes an impassable gulf between them and us. On our side is the word symbol; on theirs is the word sacrament. These are two different kinds of religion. We know from the teaching of the Bible and from personal experience that grace is not communicated by the hands of men, by any special class or caste. We know that the ordinances do not have any saving efficacy, but that the grace of God and salvation is unto all and upon all who believe. We know that whosoever believeth on him shall not perish but have everlasting life. And we know that faith cometh by hearing and hearing by the word of God. Truth is God's means of conveying his grace to us, and not the magic manipulations of the hands of a priest. Paul says he was a "preacher of truth and faith", proclaiming truth from God and asking faith from men.

God's ministers are not priests but preachers. It is a proof of the strange perversity of human nature and of the perversion of the Christian religion that the word priest comes from the word preacher, that is both from praedicator, one who prophesies or speaks for God. The whole battle for the true religion of Jesus Christ is going to be fought out on this line. Is the Lord's supper a symbol or a sacrament? Is a true minister of Jesus Christ a preacher of truth or a priest at the altar? We are not afraid of the issue if the New Testament can have a chance and people are given the opportunity to know Jesus Christ as a personal Savior.

THE END OF MONEY-TROUBLES

By J. F. Love

The place of money in the life of a Christian and the place of money in the life of a Christian denomination is a matter for serious consideration for every man who is concerned for his own religious life and for the life of his denomination.

I fear that both as individuals and as a denomination we have failed to apply Christian instruction at the right place as regards money. Most of us have considered Christian financial duty in the light of money-making, and the denomination has in its plans majored perhaps too largely on money-getting, whereas the Scriptures place the emphasis upon money-assembling or money-saving for God. In thus misplacing emphasis we have endeavored to get results by appeal for money rather than from faithful, patient instruction in divine principle.

Where does Christian giving start? What is its source, its controlling principle and motive? It is not in the collection, nor in the financial plan, or denominational program, though these have their place and their important place. They are important but they suffer because of something which is more primary.

The assembling of money for God goes before giving. The weak point in the life of most Christians and of the denomination is that having made no money for God, we have none to give. If we are going to train our people, or if a man is going to develop himself, we must take under consideration the question of assembling money for Christian giving.

The educational task of the pastor in the matter of church finances is not in taking collections, nor in teaching his people to give, nor in telling them how to give and when to give. There is a place for those duties to be sure, but the primary duty of the pastor and religious teacher is as regards money stewardship, to place the emphasis where the Book places it, and the Book places the emphasis on assembling money for God and not on spending money for God. Few people would decline to give money to a religious cause if they had first assembled the money for God. Our trouble is that we make money for ourselves, and then we feel that we are robbing ourselves when we are called upon to give it to God. If we had first made some money for God, we would not consider it a personal sacrifice to give Him His own. Some have accumulated much more than they need to meet their necessities, but having made it for themselves, they find it a cross to give their surplus to any sacred cause.

Not only was Paul careful to place emphasis on the primary duty of assembling the Lord's money in advance of giving it, but the whole Bible places the emphasis identically at the same place. This is the meaning of the tithe, and of laying by in store as God prospers on the first day of the week. We are concerning ourselves chiefly with getting men to give, and to give to this or that, and to give by this method or that, but the Book concerns itself with getting men to assemble something to give. The first element in stewardship is not in giving something to God, but in getting something for God. Our primary duty is setting apart something for God no matter whether there is an object claiming it immediately or not. Every Christian who makes a dollar for himself has made at least a dime for God, and he robs God if he does not set that dime apart. He misappropriates a sacred fund if he spends that dime for himself. If he uses it for himself even for a season, he is robbing God of the interest on it. It may be the duty of a Christian man to give to any object every dime or dollar he makes as fast as he makes it, but it is his duty, plainly taught, repeatedly taught, emphasized in the Bible, to assemble for God a portion of all he makes whether it be a dollar or a million dollars.

Giving to God's cause God's money becomes a

joy, whereas giving what we have considered our own is a self-infliction from which we never cease to flinch. The man who wants real joy in giving money to God must first obey God in laying by in store for Him a portion of all he makes. This puts religious principle and motive behind religious giving and insures joy in the exercise of this earliest Christian duty. It does not give a man an agony to give to any worthy religious object money which has already been set apart for religious purposes and which is dedicated to God.

Personal liberty attends the giving of money which has been assembled according to the rule and law of God. A man may use his conscience and his best wisdom as to the meritorious object on which he bestows God's money, and using his conscience, can feed his soul as he cannot feed it by anything else he does. He may give God's money or not to this or that cause, give it according to the enlightenment of his conscience, but as to the duty of assembling the money of setting apart a portion of all his income for God to be given when conscience says give it, he has no choice. He either obeys God in thus assembling something for religious purposes, or he disobeys Him. This is the long and short of it. He may not wish to give to this or that object, but he must give to God. Having done this, he will give the money which he has assembled for God to some object or objects. He dare not keep 100 cents on any dollar he makes, and he dare not spend on himself or irreligious purpose a dime of that which he has assembled for God and religious causes.

Here is the crux of our financial difficulties. We had better set up a financial program in accordance with this primary lesson in Christian stewardship. The longer we defer teaching our people this primary lesson, the faultier will be our plans and policies. The Baptists of the South are making an abundance of money to satisfy God and care for all good causes if only they would assemble God's money in advance of the collection. We shall have great givers when we train great getters of money for God, and we shall drown the wail of debt and despair in the joyous shouts of hilarious giving when all our people begin to dispense that which each individual has himself collected for God.

It is a remarkable fact that the chief advocates among Southern Baptists for this principle of systematic and regular assembling of money for God and separating it from money made for ourselves are laymen. A royal company of men and women, who have tried out for themselves the Scriptures on this matter, are the leading spokesmen among Southern Baptists for the Scriptures on gathering money for good causes. Dr. Henderson and his Baptist Brotherhood of the South follow the Scriptures in putting the emphasis here. Is it not a significant commendation of tithing that its chief advocates are business men who have tried it for themselves?

Two Questions For Conscientious Baptists

1. Do you realize that the faithful and regular setting apart of the tenth of their income by Southern Baptists would settle all our financial difficulties and take care of every enterprise of our beloved denomination, whether it be the welfare of the local church, work within the state, in the South, or a world-wide enterprise?

2. Do you realize that a company of your Baptist brethren and sisters are doing this, and are finding great joy in it, and need your help in order to fully take care of our denominational work? Perhaps you say, "But the tenth of my little income would not go far." Perhaps not, but the tenth of all the Baptist incomes in the South will take care of all the work of our dear Saviour, and this matter of tithing is a personal matter and can be settled as a denominational matter only as every individual Baptist settles it for himself. The Scriptures except no one from this duty, pastor, deacon, man or woman, in whatever circumstance.

THE POPE'S INVITATION IS DECLINED

By Geo. W. McDaniel

Since the papacy was rightly dispossessed of its temporal power the successive popes have been voluntary prisoners in the Vatican. They have affirmed that they will never leave the Vatican until that temporal power is restored. Let us hope that this will be never.

However, a pope was recently present in the United States for the first time in history. Not in his own person but in the person of his official representative, the papal prelate, John Cardinal Bonzano, who was invested with all the power of Pius XI.

The prelate read an invitation at Chicago requesting all Christians in the United States "to return to the mother church." That invitation included Baptists. Southern Baptists reply as follows: "Dear Mr. Bonzano: We have read your official, public invitation 'to return to the mother church' and courtesy demands that we reply. We respectfully but flatly decline your invitation. A decent respect to public opinion requires that we declare the reasons which prompt our declination."

1. We decline because we do not recognize Rome as 'the mother church.' The mother church was democratic and congregational; your 'church' is autocratic and hierarchical. The mother church observed two ordinances: your 'church' observes seven. The mother church had but two classes of officers—pastors and deacons: your 'church' has a numerous gradation of officers with rank and station foreign to the New Testament. The mother church was a spiritual group claiming no secular power: your 'church' is a world organization asserting temporal power over all rulers and governments. The mother church was local: your 'church' is territorial. The mother church was a divine democracy: your 'church' is a tyrannical hierarchy. The mother church had one executor, the Holy Spirit: your 'church' has a different executor, the pope. The head of the mother church is in heaven: the head of your 'church' is in the Vatican. You must appreciate, therefore, our utter inability to find any marks which would identify your 'church' with the mother church."

2. Furthermore, we must decline your invitation because we are citizens of the United States and owe supreme and sole political allegiance to this country. Our government was founded by Anglo-Saxons but among all the cardinals who landed with you not one was an Anglo-Saxon. We have been taught that our President serves by the will of the people: you believe that he should hold office by the grace of the pope. We hold that our duties to God and State are separate and do not conflict: you hold that they are one and are owed first to the pope. As loyal Americans, we cannot place ourselves in a position where our allegiance to the 'supreme Pontiff' might conflict with our allegiance to our country. The coalition between Pius XI and Mussolini disinclines us all the more. The black-shirted followers of Fascism and the Knights of Columbus are one and the same in some American cities. We know too much about them to want to be like them.

3. Again, we decline your invitation because we are free men and believe in freedom. Every man has the right to think for himself: you teach that 'the church' must think for him. Our constitution guarantees against 'abridging the freedom of speech or of the press': your 'church' uses this liberty in the United States but abridges it wherever it has the power and can thereby subserve its ends. We hold that the conscience is free: you hold that the 'church' has authority over the conscience. We hold that the individual has direct access to God through Christ and is free to petition directly for the forgiveness of his sins: you hold that forgiveness of sins is only through the priest and those whose sins

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are not so remitted are 'bound.' We hold that every man is competent and free to act for himself in religion: you deny this competency and bind the soul in priesthood. Our views and convictions are so radically different from yours that you could not expect us to accept the invitation.

In a sentence, Mr. Bonzano, because we are loyal to the Bible, because we are loyal to this government, because we are loyal to freedom, and because we are loyal to Christ, we decline your invitation.

Though we cannot go with you, we invite you to come and go with us. Divest yourself of superstition, abandon idolatry, return to the clear teachings of the New Testament, 'know the truth and the truth shall make you free.' You will find an enlightenment and a freedom which will rejoice your soul.

Yours frankly and sincerely,

—Geo. W. McDaniel, President,
Southern Baptist Convention.

WILL THE HEATHEN BE LOST IF THEY DO NOT HEAR THE GOSPEL? IF SO, WILL THEY BE PUNISHED AS SEVERELY AS THOSE WHO HAVE HEARD AND REJECTED IT?

One of our college boys in a letter recently asked me the above questions, stating that a group of the boys there were discussing these questions and wanted to know just what the scriptures teach on the subject. Thinking others may be interested too, I'm sending my reply to The Baptist Record.

Before taking up the questions, let us get clearly before us the condition of all mankind without Christ. "The soul that sinneth it shall die", Ez. 18:4,20. For we have before proved both Jews and Gentiles, that they are all under sin, as it is written there is 'none righteous, no not one', etc., Rom. 3:9-12. With this before us let us proceed with the questions.

No. 1. Will the heathen be lost if they have never heard the gospel? "There is no respect of persons with God. For as many as have sinned without law shall perish without law and as many as have sinned in the law shall be judged by the law" (that is, Moses' law), Rom. 2:11-12. Does it say that if they were without law they would be excused because they did not have it? No, it says they will perish! But the perishing will be without law.

Is it just that they should perish? The Holy Spirit through Paul answers: "For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves; which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another", Rom. 2:14,15. Every human being has a sense of right and wrong, otherwise why should they accuse anyone of mistreating them or excuse them for it? It is, without doubt, just for everyone to be judged according to the light he has or could have. Lev. 4:2,13, 22,27 and other passages tell of the atonement for the sin of ignorance. We have the word of the law written in our hearts plus the law of Moses plus the offer of the gospel. They have only the work of the law written in their hearts, "For all have sinned and come short of the glory of God", Rom. 3:23. Not one has lived up to the light he has, so the only way of escape is provided by the mercy and grace of God. "For there is none other name under heaven given among men whereby we must be saved", Acts 4:12. "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up", John 3:14. "For whosoever shall call upon the name of the Lord shall be saved. How then, shall they call on him in whom they have not believed? And how shall they believe on him of whom they have not heard? And how

shall they hear without a preacher? And how shall preach except they be sent?" Rom. 10:13-15. "So then, faith cometh by hearing and hearing by the word of God", Rom. 10:17.

Question No. 2. If the heathen are lost without the gospel, will they be punished as severely as those who have heard the gospel and rejected it?

The answer to this question is implied in Rom. 2:12 quoted above, but there are other passages on the subject, a few of which we will quote: "Of how much sorer punishment, suppose ye, will he be thought worthy, who hath trodden under foot the Son of God and hath counted the blood of the covenant . . . an unholy thing and hath done despite to the Spirit of grace"? Heb. 10:29. Jesus said it will be more tolerable in the day of judgment for Tyre and Sidon than for Chorazin and Bethsaida, for if the mighty works had been done in the former that were done in the latter they would have repented; and it will be more tolerable for Sodom in the judgment than for Capernaum. Jesus was a citizen of Capernaum. Read Matt. 11:20-24. One will be beaten with "many stripes", the other with "few stripes". Luke 12:41-48. The hypocritical Pharisees shall have the "greater damnation"—The marginal translation puts it condemnation. Matt. 23:14.

As I have restudied these passages to answer these questions, another question confronts us. At whose door does the responsibility lie for the many heathen who are perishing today without Christ? Where does He place it? "As I live saith the Lord God, I have no pleasure in the death of the wicked", Ezk. 33:11 (See also Ezk. 18:23,32). "So thou, O son of man, I have set thee a watchman . . . therefore thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, O wicked man thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood shall I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul", Ezk. 33:7-9. "For God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish but have everlasting life. For God sent not his Son into the world to condemn the world but that the world through him might be saved", John 3:16-17. "Not willing that any should perish but that all should come to repentance", II Peter 3:9. He tasted death for every man. See Heb. 2:9. His work on earth is finished. "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them", Heb. 7:25. But before leaving the earth he said: "All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father and the Son and the Holy Spirit; teaching them to observe all things whatsoever I have commanded you, and lo, I am with you alway even unto the end of the world", Matt. 28:18-20.

I am enclosing a little tract, "His Plan", by S. D. Gordon, that is well worth reading, and the following stanzas puts the question forcefully before us:

Is It Nothing To You?

"Is it nothing to you, all ye Christians,

That millions of beings today,

In the heathen darkness of China

Are rapidly passing away?

They have never heard the story

Of the loving Lord who saves,

And fourteen hundred every hour

Sink into Christless graves!

Is it nothing to you, O ye Christians!

Will ye say ye have naught to do?

Millions in China are dying unsaved;

And is it nothing to you?

Is it nothing to you, O ye Christians,

That in India's far away land
There are thousands of people pleading
For the touch of a Savior's hand?
They are groping and trying to find Him,
And although He is ready to save,
Eight hundred precious souls each hour
Sink into a Christless grave!

Is it nothing to you, O ye Christians,
Can ye say you have naught to do?
Millions in India dying unsaved;
And is it nothing to you?

Is it nothing to you, O ye Christians,

That Africa walks in night?
That Christians at home deny them

The blessed gospel light?

The cry goes up this morning
From a heart-broken race of slaves,

And seven hundred every hour

Sink into Christless graves!

Is it nothing to you, O ye Christians?
Will you say you have naught to do?

Millions in Africa dying unsaved;
And is it nothing to you?

Is it nothing to you, O ye Christians?
O answer me this today!

The heathen are looking to you;
You can give or go or pray;

You can save your souls from blood guiltiness,
Far in lands you never trod
The heathen are dying every day
And dying without God.

Is it nothing to you, O ye Christians?
Dare ye say you have naught to do?
All over the world they look for the light
And is it nothing to you?"

The message that my heart would give to the converted youth of our land is found in Paul's admonition to Timothy, II Tim. 2. That is a great chapter.

May some who read this article read again that chapter and may the reading be impressed by the Holy Spirit.

Sincerely,

—Robbie Sumrall,
Blue Mountain, Miss.

COMPARATIVE STATEMENT OF HOME MISSION AND C. B. L. RECEIPTS

May 1—July 1

	1925	1926
Alabama	659.07	630.94
Arkansas	-----	-----
District of Columbia	440.11	475.33
Florida	1,000.00	872.44
Georgia	-----	222.24
Illinois	25.00	-----
Kentucky	300.60	180.63
Louisiana	425.00	355.00
Maryland	1,750.29	988.72
Mississippi	1,442.82	1,118.85
Missouri	56.00	-----
New Mexico	2,027.75	2,398.86
North Carolina	365.33	648.44
Oklahoma	486.57	1,369.10
South Carolina	1,167.81	2,270.00
Tennessee	522.32	-----
Texas	2,311.59	1,802.23
Virginia	2,178.87	3,978.98
Miscellaneous	-----	-----
Total	14,636.81	17,834.08

The minutes of the 1926 session of the Southern Baptist Convention are at hand. It is a most valuable document and the Secretaries have done their work well as usual.

People interested in the history of Old Union Association will find on another page a very important communication from Brother G. C. Hodge.

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RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.
 Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

A MINISTRY OF LIGHT OR TRUTH

2 Cor. 4:1-6

When Paul speaks of "this ministry" in verse one he is referring to the ministry of the gospel as described in the verse immediately preceding, a ministry of one who has a personal and immediate knowledge of God. It is a ministry which introduces others to a face to face fellowship with God: "We all with unveiled face reflect as a mirror the glory of God". And by reason of this we (all believers) are being "transformed into His image from glory to glory". It is a progressive and continuous work of the Spirit of God.

Now Paul says having obtained this ministry (by the mercy of God), "We faint not", we do not relax for a moment, we do not lose heart; we keen on at the task, we are not quitters. We do not attain everything at once; it is "from glory to glory". And because there is always more ahead, because the task is never complete, we keep at it. But it is because we are certainly making progress that we are encouraged to keep on. We see that progress is being made. And it is progress of the highest type; it is a continually growing joy, an ever nearing approach to His image, "from glory to glory". Surely no minister will be discouraged or abandon a task like this, the preaching of a gospel which his own experience confirms and in which he has the continuous cooperation of the Lord the Spirit.

But we have renounced the hidden things of shame, not walking in craftiness, nor handling the word of God deceitfully". Religious ministry furnishes the easiest and greatest field for the charlatan and the humbug of any calling or occupation on earth. It deals with people in a place where they are confessedly ignorant and dependent. They have an intuitive sense of the need of religion, of something which will put them on good terms with God and secure safety for the future. The heathen world is full of religious fakers, who make a prey of people's ignorance and superstition.

And we are not without an abundance of them in the so called Christian world. In any social or intellectual stratum you will find those who victimize the unwary and make spoil of their souls. Mrs. Eddy was an arch deceiver and an antichrist. Romanism holds men in bondage through fear. Many poor souls are in terror of its threats. It has held nations in ignorance that it may control the poor deluded masses. Theosophists are a vaporous bunch of confusionists, whose followers are fit subjects for a lunatic asylum. All these are religious fakers who prey on the religious instincts of the gullible.

But, brother Baptist, let us be sure that we haven't got some samples of this religious pervert among us. Wherever people are controlled by appeals to ignorance and prejudice the devil is getting in his work. The religious demagogue

is just a shade blacker than the political demagogue, his half brother. There were those who followed Paul seeking to gain favor with the churches by raising questions about his honesty, his commission as an apostle, suggesting that he was in it for what he could get out of it. And there are people today who gain favor by opposing what others do and while doing nothing themselves, seek to tear down the work of others.

Paul says that he has renounced the ways of them who are ashamed to come out in the light, he does not practice a religion of craftiness, he does not substitute falsehood for the word of God, but that he sets forth the truth in plain speech, so that man can clearly discern and their conscience approve the word that is preached in the light of God's presence. Preaching is of the essence of the gospel method and message. It is the only way to keep the gospel pure and effective. Wherever there is true and genuine preaching the gospel will be uncorrupted and the religion of Jesus Christ will accomplish its intended results in the lives of the people. Whenever preaching is neglected and put in the background religion becomes corrupt, Christianity degenerates and the lives of the people sink into sin and superstition. Compare Scotland with any Roman Catholic country in the world. Scotland, since John Knox, has been a land of preaching and preachers.

But wherever the religious worship of people has run into ritual and sacrament, there has been religious degeneracy and deadness. Whenever priests or people have depended on sacraments as "divine mysteries" to save people they have descended into the depths of superstition and have accustomed themselves to sin. Paul says by the manifestation of the truth, by its open proclamation, not by seeking to symbolize it, but by clear and plain preaching of it, he makes his appeal to intelligence and conscience, to the universal conscience, to every man's conscience when at its best, that is "in the sight of God". The saving gospel must be out in the open, in the plain sight and speech and hearing and understanding of the people. Let every preacher be sure he has such a clear apprehension of the truth and such a plain presentation of it that the common man will see it and approve it. It is a pity that any man should undertake to preach who confuses counsel with words. Be sure that you are saying something and that the people know what you are talking about.

Even so there will be some people to whom the gospel is veiled. The god of this world is in those who are perishing and he blinds the minds of the unbelieving to keep them from seeing the light of the gospel of the glory of Christ who is the image of God. That is blindness indeed. Paul said of Elymas that he would be so blind that he would look the sun in the face and not see it. And here are people who are so blinded by the devil working to absorb people's minds in this world" that they cannot see the light of the glory of the gospel of Christ who is the likeness of God.

But even darkness like this can be penetrated and overcome. The God who stood above the primeval darkness of a chaotic universe, when darkness was upon the face of the abyss and broke the silence of the ages with the words, "Let there be light", is not baffled by the darkness that is on the minds and hearts and lives of men. He that said (back yonder in the beginning), "Let light shine out of darkness" hath now shined into our hearts. It is said of the Christ as the light that "He shineth in darkness and the darkness overcame it not", cannot continue to successfully resist it.

Paul says he shined in our hearts in order that he and we might give to others "the light of the knowledge of the glory of God in the face of Jesus Christ". It is impossible to put more into any words than is in these. Knowl-

edge is light; truth enlightens; the knowledge of God is the true and highest light. Without that all is darkness and confusion. The gospel message is the light of the knowledge of God, of the glory of God, his full revelation, his highest and complete manifestation. And this is "in the face of Jesus Christ". It is in the person of Jesus that we get the full knowledge of God. In him dwells all the fulness of the godhead bodily. He is the final revelation. To know Christ is to know God. Henceforth God is the God and father of our Lord Jesus Christ. Whatever we know of God comes through him. The glory of God is his redeeming love, his forgiving grace. When we have learned that, we have the light of the knowledge of the glory of God in the face of Jesus Christ.

OMNIPOTENCE APPLIED

Streams of visitors have stood in awe and wonder at the cataract of Niagara as the river poured its waters in wastefulness and beauty over the rocky ledge. Until one day a man with a practical turn of mind looking on said, Why may not this mighty moving mass of waters be applied to setting machinery in motion and give light and power to half a nation, to supply a growing industrial need? Why may not great power be applied?

David watched the storm leap from Lebanon to swell and sweep across the hills till the cedars were riven and the frightened beasts scattered in terror. The music of the cyclone was like a mighty organ in the great temple of God in which he said everything proclaimed his glory. Read the 29th Psalm. But is power a thing simply to be admired and wondered at? Is omnipotence something to excite in us merely the spirit of awe and worship? This is a great part of its purpose; great but not all, nor yet the greatest. Great power is not simply to make us conscious of our weakness and dependence, but to be drawn upon and utilized for all the practical purposes of life.

We are barely beginning to discover and use the great forces of nature for practical, personal and industrial use and development. It is common for us to speak of chaining the lightning and harnessing the wind. The latent or patent forces of the rivers, the air and the earth are being found and set to work. It will not be long till volcanoes will be used for peaceful and practical purposes in the daily affairs of men. And that which has been a terror to generations past will be working like a family mule to make bread for our tables and power for our industries. We are on the edge of great discoveries and adaptation of power to all practical uses. If we have faith we shall see it in our day. Who knows but that the earthquake and the cyclone which have spread destruction and consternation in the past will not be working for us as tractable as a family horse in all the peaceful pursuits of life?

But these are not the things for us to be most concerned about here. We can leave those problems to the scientific and industrial journals, and may God prosper them. What we are concerned about here is that we are face to face with the OMNIPOTENCE OF GOD, and are living in comparative weakness and poverty of Spirit. It is hard for us to visualize a fraction of the meaning of Paul's words when he says: "Be made powerful in the Lord, and in the strength of his might", Eph. 6:10. We have thought only of the omnipotence of God as a means of inciting to worship of the Great God. It is proper and good to stand face to face with the mighty power of God, to wonder and praise him in our souls and with our lips. But this is not all; it is only a beginning. The omnipotence of God must be applied in our lives before we can really know him or worship him in truth.

It is just as possible and as necessary to discover and utilize the almighty of God in our

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THE BAPTIST RECORD

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own souls, in our daily lives as it is to introduce into industry and the domestic work the super power of the electric lines that originate in Musseel Shoals. The transformation will be as marvelous and as complete. We need to join Paul in his prayer that we may "know the exceeding greatness of his power to usward who believe, according to that working of the strength of his might which he wrought in Christ Jesus, when he raised him from the dead, and made him to sit at his right hand in the heavenly places, far above all rule and authority, and power and dominion, and every name that is named, not only in this world but also in that which is to come; and we put all things in subjection under his feet, and gave him to be head over all things of the church, which is his body, the fullness of him that filleth all in all".

Can language say more? If this is not omnipotence, what is? And remember it is "to usward". It is for our benefit, for our utilization, to be employed in us for the practical purposes of living, of righteousness and service. Remember he is head over all things "to the church"; for the benefit and use of his church. He is given control over all forces and sources of power that it may be exercised for and through the body of believers who represent him in any community. Let us not stand helpless and weak in the face of such power. Let us not be satisfied with standing in awe of omnipotence. Let us stretch out our hand and lay hold of it for our Christian life and our service to God and men. This omnipotence was meant to be applied.

ON TO JESUS

A sort of slogan was started some years ago, "Back to Jesus". Now a slogan is a great weapon of warfare for good or ill, whether it be a political rallying call, or a battle cry, or a summons to religious and sacrificial service. Gideon knew the value of it and organized his three hundred around "The Sword of the Lord and of Gideon". In the Boxer uprising the Chinese hordes surrounded the foreign legations and chanted their hymns of hate: "Kill, Kill, Kill the foreign devils".

But somehow this "back to Jesus" didn't acquire much momentum nor get very far, and there's a reason. Christians are not much on going backward, and furthermore they wouldn't find Jesus going in that direction. The idea of course was to get back to the person of Jesus and the simplicity of his teaching, eliminating Paul and his doctrines and the developments and accretions of the apostolic age. But the real Jesus had no sympathy with any such backward movement. He himself had said: "I have many things to say unto you but ye cannot bear them now. Howbeit when He the Spirit of truth is come, he will guide you into all the truth. He will take the things of mine and show them unto you." Furthermore he said: "Greater works than these shall ye do, for I go unto the Father, and whatsoever ye shall ask in my name that shall he do". The real Jesus is not behind you; he is before you. We can always sing "With the Cross of Jesus Going On Before", till the end of time.

The religion of Jesus would be shorn of its glory if we should go back of Pentecost. We are to tarry there until we are endowed with power from on high. It is not the "man of Galilee", or the "humble Nazarene" that the world is to look to for leadership, but the Risen Lord, to him who was dead but is alive forevermore. If we do not know the risen and living Christ, we do not know the real Jesus. This is not to discount the Jesus of the gospels, but to recognize and honor him truly.

Listen to Paul as he urges that we "grow up into Him who is the head, even Christ". Forward to him! On to Christ. Our ideal and our objective is "the full grown man, the measure

Convention Board Department

R. B. Gunter, Corresponding Secretary

We have had a little experience in sending statements directly to the churches. These statements showed what the churches pledged for denominational work for 1926, the amount paid to July 1, 1926, and the balance due on the first six months. The results have been very gratifying. Many churches promptly sent in checks for the deficit. One church made up a deficit of \$600.00. Some which had paid up to date sent in additional amounts. The receipts at present for July are ahead of July for last year, and while the total amount received for the year is not adequate to take care of the denominational needs, yet it is several thousand dollars in advance of what it was last year at this time. Receipts on July 23rd are equal to September 4, 1925.

When our people once get it into their minds that we should be just as systematic with the business part of the church work as we expect our merchants and bankers to be with theirs, the sooner will we make real progress in the Kingdom work. The churches should at the beginning of each year say what they will contribute for local church expenses and for the denominational work. Each member should make his individual pledge to be paid by the month. At the end of each month, the church treasurer should mail a statement to any member who may be behind, showing what his deficit is. The State Board should also send a monthly statement to each church which is in arrears on its pledges. We believe that the time is coming when this will be done. When we reach this standard, every phase of our work can be planned at the beginning of the year with some certainty of its being carried out. This will remove the fear of going in debt. It will also remove the necessity of paying large sums in interest.

Progress in Mission Work

The State Mission Board through its departments is reaching very needy and undeveloped territory this year. Reports from the evangelists are very gratifying. In this department we are now using two tents and going back into the interior for ten days and two weeks' meetings. While in some places the workers are not so welcome to begin with, yet before the meeting closes there is desire on the part of the people that they return. There have been as high as

of the stature of the fullness of Christ. We must strive to come to the "full knowledge of our Lord and Savior Jesus Christ". Paul in the full vigor of his ministry was still saying "that I may know him. And the power of his resurrection, and the fellowship of his sufferings". "All things that pertain to life and godliness are granted unto us through the knowledge of him that hath called us by his own glory and virtue." We are still "looking away unto Jesus the prince and perfecter of faith."

Dr. Jerome O. Williams of Bessemer, Ala., and Singer Charles O. Miller, who is making headquarters in Blackville, S. C., for the summer, just closed a good meeting with the First Baptist Church, Ozark, Ala. The tent, which seated over 1,000, was packed most of the time. The music was a very attractive feature, having some seventy-five in the adult chorus, one hundred and twenty-five in the young people's chorus, a splendid orchestra and two pianos. There were some thirty additions. Mr. Miller goes next to Jonesboro, Ga., beginning Aug. 1st.

thirty-five conversions in some such meetings with several subscriptions to the Baptist Record. We have a number of meetings also lined up where there are county agricultural high schools located. These meetings will be held after the school sessions begin. Some are to be held adjacent to consolidated high schools and efforts are being made to consolidate country churches. We confidently believe that we are pursuing the right course. The need is for an increase of our force and cooperation on the part of pastors and churches in the various associations. The right kind of evangelistic work followed by stewardship and budget work will mean a different state in course of time. How we wish our people could realize the importance of increasing the efforts of the State Board forces in the most needy places in the State. We can afford to let the majority of churches build their own houses in order that we may go into destitute places for the salvation of the lost.

A Great Convention Anticipated

The Committee on Order of Business have drafted the program for the State Convention. Everything seems to be working towards one of the greatest Conventions we have ever held. Dr. E. Y. Mullins is to speak on Baptist Principles, Dr. George Leavell on Foreign Missions, and Dr. M. E. Dodd on Baptists Outward Bound. Dr. Mullins speaks the second night, Dr. Leavell the afternoon of the last day and Dr. Dodd the evening of the last day, closing the Convention with his address.

Houlka Meeting

It was the writer's good pleasure to be with the Houlka Church in a week's meeting which closed July 18th. Reverend T. J. Latimer, who was for a long time confined in the Baptist Hospital of Jackson on account of critical illness is now pastoring the Church and the people seem to be responding to his earnest leadership. The attendance during the meeting was very gratifying and the prospects were bright for placing the Baptist Record into every home. Some steps were taken and the work is to be followed up. Houlka has half time and it is Brother Latimer's desire to work up a good field with Houlka as the center.

Rev. W. C. Ballard is pastor at McCurdy in Chickasaw County and three other churches not far away. The editor accepted his invitation to help in a meeting and preached for five days and a half. There were five additions by baptism and other good accomplished in the church. There was difficulty in locating the unsaved. They did not seem to be there. The pastor is strongly entrenched in the hearts of his people, and they made plans at the conclusion of the meeting for the improvement of their meeting house. The hospitality of these people can not be excelled, and the cooperation of other Christians in the community was very helpful.

Rev. J. J. Mayfield reports 8 additions at Courtland last week with Bro. D. H. Shepherd, and 29 additions at Mt. Zion, east of Tylertown, Bro. Green pastor. He is preaching this week at Topisaw, where he was pastor during his college days.

Dr. A. U. Boone, pastor of First Church, Memphis, tells of his substantial recovery of strength after an operation. He will be given a vacation till Sept. 1st.

ANNUAL MEETING EDUCATION BOARD, SOUTHERN BAPTIST CONVENTION

J. W. Cammack, Corresponding Secretary

The annual meeting of the Education Board of the Southern Baptist Convention was held at Ridgecrest, North Carolina, at the Southern Baptist Assembly, on July 6th and 7th. There was a good attendance of local and state members. Dr. L. O. Dawson presided until Dr. William H. Smith arrived on the second day. The following officers were elected for the year: President, William H. Smith; Recording Secretary, Dr. James E. Dillard; Treasurer, Mr. Ed S. Moore; Auditor, Mr. W. H. Manly; Corresponding Secretary, J. W. Cammack.

The Board was in session for an afternoon and evening and all day the following day. Many matters of importance to our educational program were considered at length. Only a brief mention can be made of these in this report.

The Nayakas Indian School and Orphanage at Okmulgee, Oklahoma, which represents all the Educational and Orphanage work done for the Indians by Southern Baptists, reported a good year. The enrollment reached 75, and before the close of the year every student of proper age had made profession of faith in Christ. The school is seriously hindered in its work by need of funds. The work done has been accepted in full by the Oklahoma State Board of Education.

The Committee on the Southern Baptist Assembly at Ridgecrest, where the Education Board owns property valued at over half a million dollars, made a report that the new buildings and equipment were highly satisfactory, and that more buildings are needed to care for the crowds that are growing rapidly each year. Four South-wide Conferences have already met at Ridgecrest this season, and others will come in order until September 5th. Every phase of work in which Southern Baptists are engaged is represented in the program from June 15th to September 5th.

Concerning the Winter Assembly at Umatilla, Florida, a full statement will be given to the press in the near future. This enterprise gives promise of being an institution of wide influence and manifold blessings.

The Commission on Standardization and Promotion completed its work of setting up Standards for four year colleges and high schools, and will proceed to prepare Standards for Junior Colleges. Its work will be given to the press at an early date.

Concerning the action of the Southern Baptist Convention relative to the "Origin of Man", the Secretary of the Board stated that he had voted for the resolution adopted by the Convention and accepted it fully. Following this the Education Board took action as follows:

"Whereas the Southern Baptist Convention at its session in Houston adopted the following:—

"This Convention accepts Genesis as teaching that man was a special creation of God, and rejects every theory, evolutionary or other, which teaches that man originated in or came by way of a lower animal ancestry."

"Therefore the Education Board in annual session, July 6th, approves the above statement."

The Education Board voted unanimously to adopt the recommendation of the Southern Baptist Convention to fund its indebtedness over a reasonable period of years. In view of the fact that much of the present indebtedness of the Education Board is the result of instructions from the Convention to borrow money for certain Colleges and for our Theological Seminaries, the Board took action relative to future debts to the effect that the Education Board would not increase its indebtedness until the present indebtedness has been paid. This will form part of the contract with the Bonding Company and consequently the Board could not, even on Convention instructions, borrow additional money.

The Board acknowledged with appreciation

the gift of valuable land by Dr. W. S. Wiley, Muskogee, Oklahoma, to the Nayaka Indian School and Orphanage, which is owned by the Education Board.

The most important matter before the Board meeting was that of the future program of Southern Baptists in the field of Education. All who know the facts know that we face a critical situation in the matter of maintaining our schools. After lengthy discussion involving our entire program a committee consisting of W. J. McGlothlin, John C. Dawson, D. M. Nelson, L. O. Dawson and J. W. Cammack was appointed under certain instructions to prepare with care a statement for the Southern Baptist press.

The Board concurred in the request of the Southern Baptist Convention that Dr. A. R. Bond be loaned to Montezuma College for one year to engage in an effort to save that important college to the work it has set out to do. Dr. Bond is now in New Mexico engaged in this important task. The Secretary was authorized to secure such additional help as may be needed to carry on the regular work of the office.

New members of the Commission on Standardization, with terms to expire in 1929, are J. N. Mallory, A. A. Murphree, G. W. Anston.

The Summer School of Theology being conducted at Ridgecrest by the Education Board, in which our Seminaries are cooperating, gives promise of rendering a distinct service.

ARTHUR J. BARTON DECLINES POSITION OF GENERAL DIRECTOR OF CO-OPERATIVE PROGRAM

Our Southern Baptist people have been keenly interested in the matter of my election as General Director of the Co-operative Program. Not on personal grounds, of course, though a great many both by letter and telegram and in public print have had the kindest and most generous things to say about me. Primarily the interest grows out of their deep interest and solicitude for our co-operative work.

Dr. J. E. Dillard, Chairman of the Commission, will doubtless make suitable announcement of my decision and I am not wishing to forestall anything he may have to say. The following telegram to him will explain itself and there is nothing that I need to add except to express again my profound sense of gratitude for the kindness of my brethren and sisters and appreciation for the honor which they have done me and to say that my decision is not the result of any lack of appreciation for the magnitude and the importance of the work of the Commission. With all my heart I believe in the Commission and its work and I do not believe the Southern Baptist Convention regards it as a temporary agency soon to be interfered with or displaced by any readjustment in the organization of the Convention. I do not for a moment believe that the Convention will give sympathetic ear to any proposal to set up any form of organization that would subject our boards in the administration of their affairs to the directing authority of any intermediary between them and the Convention. I may have more to say on this later. I am saying this word here to emphasize the fact that I have not been moved by any misgivings or fear as to the importance and permanency of the Commission and its work in reaching my decision. More and more Southern Baptists will see the wisdom of the Commission and more and more they will rally to the co-operative program. My deep conviction is that the Co-operative Program is here to stay and that it will grow steadily, even rapidly, in the next few years.

It is one of the deepest regrets of my life that I have not been able to see my way clear to accept the position to which the Commission has called me. I can well understand how, on the face of it, it seems that the work in one state ought not to stand between any man and the larger position. But the situation in Missouri from several angles is peculiar. I have been in

the state only two and one-half years, the Lord has blessed the work here in a most manifest way, many plans are in the making and not yet matured. Missouri has had its problems and agitations. Under the guiding hand of God, problems have been solved and are being solved. The spirit of peace, harmony and aggressive cooperation has greatly increased throughout the state and will increase more and more. Under all the circumstances, I could not bring myself to believe that it was my duty to leave the work here especially since the Commission will be able to call to its service some other brother who can render the service of General Director not only as well as but better than I could possibly do. Therefore, after a month of the most painful experience of my life concerning the question of duty, I have telegraphed Dr. Dillard as follows:

"After a month of the most heartsearching thought and the most earnest prayer of which I am capable I am unable to feel that I ought to leave the work in Missouri. With deep regret, therefore, I am compelled to decline the position of General Director of Co-operative Program Southern Baptist Convention. This decision is based solely on a sense of duty to the work here and not because of any lack of understanding and appreciation of the magnitude and far-reaching importance of the position of General Director or of the high honor done me by the Commission in my election. I heartily wish that the way were plain for me to accept but it seems impossible. Be assured and assure the Commission of my steadfast belief in the Commission and its work and of my deep and sincere gratitude for the Commission's esteem and confidence. Letter will follow."

Some may think I have made a mistake in this decision but I am sure that all who know me will feel every assurance that I have acted from the deepest and most conscientious conviction. I wish to express in this public way my most grateful thanks to all of the many who by letter and telegram have expressed pleasure in the action of the Commission and have urged me to accept the position. I want to express also my gratitude to the editors and others who in the Baptist papers have expressed such generous sentiments about the matter and toward me and about me personally. My consciousness that I do not deserve these more than generous things does not lessen but rather increases my appreciation and gratitude.

I stand pledged in advance to join with the other members of the Commission in an earnest search and prayer for the Lord's man to lead us and to give to him and the Commission the most whole-hearted and unstinted support of which I am capable in this great, co-operative, forward-looking program for the extension of our Redeemer's Kingdom in the earth.

Kansas City, Missouri



MUSIC DIRECTOR OF ASSEMBLY

Thursday, July 29, 1926

THE BAPTIST RECORD

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BUDGET DEPARTMENT

By J. S. Deaton,

THREE INDISPENSABLE FACTORS IN FINANCING A CHURCH

There are three essential factors that enter into a successful plan for financing a church. These have to do with the life, the money and the method in church finance. Every Christian should be interested in these. If linked together they will solve the vexing problems of church finance. They are:

I. Stewardship: The proper conception of Christian Stewardship is primal in the life of every Christian. If our conception of life, time, personality, money and influence is formed in the life of the fact that we are God's stewards, everything else will find its rightful place in the scheme of life and fit into the divine plan, which God has marked out for each individual. The principle of the stewardship of life is being recognized today as never before. We are thinking and acting nad planning in the light of this holy principle. We no longer conceive of life as belonging to us; to be lived out in selfishness; squandered on the foolish and non-essential things of life. We have come to see that life is a most sacred trust, and should be directed toward the chief end for which it was given us—the glory of God. This truth is being emphasized everywhere, and should be taught in every department of our church life until our people are founded in this fundamental principle.

II. Money: It is not enough to have a correct conception of life, but we must give expression to this lofty ideal by a proper rendition of our stewardship. The tithe is the basis, and should be the minimum, in the matter of the stewardship of money because it is scriptural, and is sacred to God. He tells us that it is "holy unto the Lord". To give him less than this is to become a robber. "Will a man rob God? Yet ye rob me." But ye say, "Wherein have we robbed thee?" And the answer comes from God through the lips of the prophet, "In tithes and in offerings." It is clear from this that we rob God when we fail to honor him with the tithe of all he blesses us with. Furthermore, it is clear that He expects more of us than simply the tenth. He said, "Ye have robbed me in tithes and offerings". We are admonished to "Bring in the whole tithe, and the offerings". We need a growing conscience on this. It would mighty affect all of our work. It would lift every denominational debt; adequately take care of all our local and Southwide interests, and make possible a forward step in the missionary, educational and benevolent work we are doing. It would open the way for such blessings spiritually and materially that there would not be room enough to receive them.

III. Method: We may have a clear conception of the stewardship of life and possessions, and yet fail in the last factor. The questions are: where, when and how shall we find a practical way to give expression to the goodness of God toward us? We are anxious to serve Him with our life and substance, if we can butfin d a channel through which to respond. The answer to these questions is the church—the storehouse of God. "Bring ye all the tithe into my storehouse, saith the Lord of Hosts." We are to "BRING", not send. There is no room for a proxy religion. Each one of us must lay by him in store as God has prospered us, and bring, individually, into the storehouse, which is the treasury of our church, our tithes and offerings. The budget furnishes us a plan and method by which we can express our love to God. It helps us to support

all the causes, and to do so in an orderly and balanced way so that all the Program may be carried on in an effective and efficient way. The budget is in keeping with New Testament principles and methods, and is an indispensable factor in the ongoing of the kingdom. Upon the first day of the week is the order. This means, if it means anything at all, system. That we are to support the cause of Christ, not haphazardly, but each week; that we are to do so through the church, which is the storehouse of God. This keeps our gifts concentrated on the main things, and prevents waste. It helps us to be systematic, and symmetrical in our support of the Lord's cause. It keeps us from becoming lop-sided in our giving; it prevents any one of our causes from suffering; it develops proportionate giving. It is the best system yet discovered, and if faithfully followed will solve all local and denominational problems in finance.

DAVIS MEMORIAL PUTS ON STEWARDSHIP CLASS

Beginning on Monday night July 12th, we directed a fine class in Christian Stewardship with the Davis Memorial church. There were 25 who enrolled for the class work.

On Wednesday evening we had the opportunity of speaking to a large number, the pastor having merged the prayer meeting hour with the stewardship work. It was a great pleasure to have the privilege of teaching this fine group.

The Davis Memorial church is going forward under the efficient leadership of Pastor Waters. Brother Waters is to take another class through the book "Christian Stewardship" in a few weeks and has invited us to be with him again this fall, when he hopes to reach the entire membership with the course. This is a fine example and shows a fine spirit of co-operation in the work we are trying to do. Blessings upon pastor and church.

MODERN PREACHING

"The fundamental fault of the modern church is that she is busily engaged in an absolutely impossible task—she is busily engaged in calling the righteous to repentance. Modern preachers are trying to bring men into the church without requiring them to relinquish their pride; they are trying to help men avoid the conviction of sin. The preacher gets up into the pulpit, opens the Bible, and addresses the congregation somewhat as follows: 'You people are very good', he says, 'You respond to every appeal that looks toward the welfare of the community. Now we have in the Bible—especially in the life of Jesus—some thing so good that we believe it good enough even for you good people'. Such is modern preaching. It is heard every Sunday in thousands of pulpits. But it is entirely futile. Even our Lord did not call the righteous to repentance, and probably we shall be no more successful than he."—Machen.

BOOKS

AN INVALUABLE VOLUME

"The Leaven of the Sadducees or Old and New Apostasies" by Ernest Gordon is, I am sure, one of the most timely and valuable volumes that has come to me for review in a decade. I am sure it is the greatest broadside against Liberalism that has appeared in a generation. It was written especially for the information of ministers, trustees of institutions, Fundamentalist leaders, editors of religious papers, teachers in Christian institutions, and earnest Christian laymen who love the Lord. I urge every one of my readers to buy a copy at once and to read it. Price \$1.50 at all booksellers.

—W. James Robinson,
Book Reviewer for the Word and Way.

CALLED HOME

At ten o'clock on Sunday night, July 18th, the great soul of our beloved Friend and Brother, Dr. A. V. Rowe, wended its way to that eternal Home whose Builder and Maker is God. For some months he has not been in good health; and the longing of his daily life was that he might be called hence.

The end came in the home of his devoted daughter, Mary, Mrs. Speed, in Marshall, Texas. The remains were brought to Winona, where they were laid to rest on Tuesday in the cemetery, by the side of his faithful companion who had preceded him only a few months.

"Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

DR. BARTON DECLINES CALL

I am in receipt of the following telegram from Dr. A. J. Barton:

"After month of the most heart searching thought and the most earnest prayer of which I am capable I am unable to feel that I ought to leave the work in Missouri. With deep regret therefore I am compelled to decline the position of General Director of Co-operative Program Southern Baptist Convention. This decision is based solely on a sense of duty to the work here and not because of any lack of understanding and appreciation of the magnitude and far reaching importance to the position of General Director or of the high honor done me by the Commission in my election. I heartily wish that the way were plain for me to accept but it seems impossible. Be assured and assure the Commission of my steadfast belief in the Commission and its work and of my deep and sincere gratitude for the Commission's esteem and confidence. Letter will follow.—Arthur J. Barton."

The Commission and the brotherhood of the South will deeply regret the decision of Dr. Barton. Dr. Barton was elected to the Directorship of the Co-operative Program of the Southern Baptist Convention by a hearty and unanimous vote of the entire Commission. Every Board, every South-wide interest and every State Secretary present expressed hearty and enthusiastic approval of the election of Dr. Barton. We believe this position is one of the most important and far reaching in its influence of any in the Denomination. We believe that the Convention is committed to a co-operative program and that the success of our work largely depends upon the Director who is able to enlist all of our people in all of our work. We felt sure that Dr. Barton could do this as well, if not better, than any man among us. However, he has felt it is his duty to remain with the Missouri brethren and he has our best love and prayers.

The work of the Commission will be carried on by Mr. Frank Burkhalter with the help and advice of the sub-committee until the Commission can thoroughly canvass the situation and select a Director. We ask the patience and prayers of the brotherhood while we seek light upon this most important matter. Southern Baptists must go forward.

—J. E. Dillard, Chairman
Commission on Co-operative Program, S. B. C.

The revival meeting at Houston closed Thursday night, with 29 additions to the church. Pastor W. C. Stewart was assisted by Dr. E. H. Marriner of Leland, and Singer D. C. Black of Oxford.

W. M. U.

B. W. M. U. Associations

Lee County—Nettleton, July 29.
Alcorn Co.—Kosciusko, July 28.
Prentiss Co.—Mt. Olive, Sept. 1.
Deer Creek—Rolling Fork, Sept. 7.
Lauderdale Co.—15th Ave., Meridian, Sept. 8.
Kosciusko—Yockanookany, Sept. 14.
Union Asso.—Fayette, Sept. 21.
Tallahatchie—Charleston, Oct. 1.
Leflore Co.—Morgan City, Oct. 4.

Alabaster Boxes. We are beginning to look forward to our State Week of Prayer, which comes late in September. Let us each begin now to make use of our Alabaster Box for the offering for that Week. If you and other members of your society do not have a box, send to this office, and we shall be so glad to supply you.

We are having many calls for Tithing Songs, for which we are thankful. We believe Tithing may be sung into the heart life, even as it is studied and prayed into it. Our leaflets of songs are about out. But, acting on Miss Mallory's suggestion, let us have copies made—enough to supply our needs in each society. The songs are printed in the new Year Book; also in August Royal Service.

Let us not forget to send in the time and place of our associational meeting. We are thankful to the sisters who have already given this information which you will find on the Page. But we need to hear from many more associations.

"Laborers Together". Have you a cloth bound copy of this book? It is said to be the best reference book we have for study of China. It is not altogether up to date in every respect because it was prepared some five years ago. But the maps are still good, and the stories are as true today as when they were first given. We are closing out the last edition of this book. Miss Lackey has only a few copies on hand. If you wish a copy she will send you one complimentary if you will sell six copies to friends. This is the dollar edition; but it is being sold for seventy-five cents.

"During these summer vacation days let the Tithing Story Contest give point and purpose to your reading and thinking". Your State Committee will very shortly give on this Page the awards offered by this state to successful contestants. In the meantime read carefully the following suggestions as given in August Royal Service:

Begin to talk about the Tithing Story Contest also. Announcements will be seen presently in your state papers of just the awards which your state will be offering but you can begin planning your story because the general rules of the contest will all be the same. Frequent mention will be made of this in Royal Service and World Comrades but these introductory regulations will set your young people to thinking.

Stories will be received at your state headquarters from December first, 1926, to March first, 1927. There is plenty of time but not too much to study up the matter and produce the best story about tithing. Only active members of W. M. U. young people's organizations should submit manuscripts and the stories must be the result of the individual's own work. These members must be approved by their counselors.

The stories will be grouped as follows:

Sunbeam entrants: 100-500 words.

Girls' Auxiliary contestants: 1000-1600 words.

Royal Ambassador contestants: 1000-1600 words.

Young Woman's Auxiliary members: 1800-2400 words.

College Young Woman's Auxiliary members: 1800-2400 words.

Stories will be judged by committees of five appointed by the W. M. U. Executive Committee of the state. The following scale of rating will be the basis of judging:

Value of material in teaching tithing.....	50%
Originality of plot.....	25%
Literary skill.....	15%
Appearance of paper.....	10%

It is suggested that contestants who use the typewriter send their stories typed with double spacing.

Counselors and leaders will want to encourage the members of their organizations to study the subject of tithing and plan stories to submit. Present the matter at regular meetings and urge individuals to enter the contest. Study what God's Word teaches about tithing. Read much regarding tithing in books and leaflets already in print. Write to state W. M. U. headquarters (address on page 2), Laymen's Missionary Movement (Holston Bank Bldg., Knoxville, Tenn.), Southern Baptist Convention Boards (addresses on page 5 of W. M. U. Year Book) for such publications. Societies and associations may take pride in having preliminary contests and sending their best papers on to the state headquarters. Contestants should be ready to give their stories as readings at various meetings and services so as to make as large a contribution to the tithing campaign as possible.

Will District Two Reach A-1 Standard in 1926-27?

This article is written for the benefit of any association in our State who has not reached our State W. M. U. Standard of Excellence but especially for the eleven associations in District Two, as I am Chairman of the line of work I shall discuss.

Our State President, Mrs. Aven, tells us she hung her head in shame last May in Houston when her State was not classed as A-1 in W. M. U. work.

Is this fact true because Mississippi Women are not capable of doing this work in an A-1 manner? Is it that we have not the pride in our work and in our State to put forth the effort to do our work just right? Or is it that we haven't the spiritual urge in our souls to do our Lord's work the best and most efficient way? As I see it the fault lies at the door of us who have been honored by our Women as leaders in this work.

We are trying to do our work but that isn't enough. We must set as our goal a 100% work in our particular line and when each Chairman does this then our great State W. M. U. will reach the A-1 Standard.

To this above stated end we in Riverside Association have set our hearts and minds.

The only way to know where we fail is to study our Standard of Excellence for Associations. I find my work, Mission Study, lacks one point, point nine, in doing its part toward reaching this Standard. We have not had an Institute in our Association. That we may not be the ones to hold our Association down we are completing plans for this Institute and for the benefit of the other ten Associations in this District that I am, together with their Associational Chairman, responsible for, I detail our plans and insist you study your Standard and if you are failing in this I urge you to put in this Institute that I may be able to report our line, Mission Study A-1 in District Two.

Through the courtesy of Mr. Boyle and others, our ambitious Superintendent, Mrs. J. A. Martin, of Clarksdale, has secured the Clarksdale Club House on Moon Lake for one day, August the twenty-sixth. This is the center of our Association. We have secured Mrs. W. Y. Quisenberry of Clinton, who is familiar with our work on the Mission Fields, to lecture to us on "Gospel Triumphs in Argentine and Chile" and give us the test on this book.

We have appealed to every W. M. S. President in our Association to bring not only her W. M. S. Members but every Woman of her Church. We hope to inform, inspire and enlist those not enlisted and give our already enlisted renewed inspiration for our coming year's work, thus we will build our Home work and do our duty toward making our Association A-1, our District A-1 and our great State W. M. U. A-1.

—Mrs. F. G. Hightower,
Mission Study Chairman,
District Two and Riverside Association.

Special to Blue Mountain Girls

Friends o' mine:

This is Monday morning—I am sitting by my window looking at Mrs. Ray's rose garden. I am making believe that it is you—my "garden of girls"—and I am telling you some more about our Blue Mountain College Student Retreat at Gulfport, August 7-15. Our Retreat is going to be a part of the Mississippi Baptist Assembly held at Gulf Coast Military Academy and that program will be our program.

You know Dr. W. T. Lowrey is president of that school and he is delighted with our plan. He says they have a beautiful new hospital just completed a few months ago that will take care of about forty of us. We will all stay there and call it "Blue Mountain College Cottage." Four weeks is such a long time to wait to meet you!

When I think of our Baptist Assembly grounds, I think of the lovely location and the opportunities for recreation and atmosphere that this occasion affords. The Gulf, Ship Island, Gulfport, Biloxi, Pass Christian, boat trips, swimming, fishing, tennis, songs and yell in the dining room, etc., have already announced themselves to me and I am looking forward most eagerly to the pleasure of enjoying all these. Of course, we will be at the Assembly each morning enjoying that fine program, but the entire afternoon each day will be given to recreation. Come and enjoy all these and the fine Baptist atmosphere.

The Assembly rates will be \$1.75 per day, which includes room and board. You will be expected to furnish your sheets and towels. Then don't forget your Bible, notebook, pencil, tennis racket, kodak and bathing suit.

Let me hear from you at once if you are considering going. Address me here at Blue Mountain.

I could tell you a lot about the great times I've had this summer, but I'm looking forward to the biggest and best time—August 7-15.

Hoping to greet you there, I am
Friend o' yours,
—Sallie Paine Morgan.

We grieve to learn of the serious illness of Dr. A. V. Rowe at the home of his daughter, Mrs. Fields, at Marshall, Texas. Bro. Rowe was for 21 years the leader of Baptist work in Mississippi, and is loved and honored by thousands. Mrs. Fields asks that all who know him will pray for his recovery.



DR. G. S. DOBBINS
Louisville, Ky., will conduct a class in Church Efficiency and Stewardship

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B. Y. P. U. Department

"We Study That We May Serve"

Auber J. Wilds, Field Secretary

Nine More Days

Just nine more days 'til the assembly opens. MY! what a good time we will have. What a GOOD program has been planned, and to last a WHOLE WEEK; that means seven full days of feasting, spiritually, physically and mentally. Did you get a program? We will be glad to send you one if you did not, so write us. But you count on the program being all right; the thing for you to do is to crank up old Lizzie, give her plenty of gas and come along, take our word for the rest. Here are some pointers for fear you have overlooked them—if you have read them, read them again so you can tell the other fellow all about it:

Special Comments

The B. Y. P. U. Department will have a strong faculty this year offering five courses with a possibility of arranging for other courses for those who desire some book not listed here. Mr. Wm. E. Rhodes will teach our new Senior book, "Senior B. Y. P. U. Administration." This book gives a seal on our B. Y. P. U. Administration course. Mrs. Auber J. Wilds will teach a class for Juniors in "Bible Heroes." Mrs. E. V. May will teach a class of Intermediates in the study of "Training in Christian Service." Miss Mary Etta Buchanan will have a class for Junior and Intermediate Leaders in our new "Junior-Intermediate B. Y. P. U. Leader's Manual." This book also gives a seal on our Administration B. Y. P. U. diploma. A class in "A General B. Y. P. U. Organization" will be led by Auber J. Wilds.

The Social and Recreational features of our Assembly this year will be directed by Mr. Wm. E. Rhodes of El Dorado, Ark. Mr. Rhodes is making extensive preparation for this phase of our work and promises each of us a good, good time every afternoon, as all of the afternoons will be given over to recreation. Friday night of the Assembly will be known as "Talent Night" and promises to be an evening of genuine interest and pleasure. Come prepared to enter into this social side of the Assembly, contributing your bit toward making everybody have a good time.

Be sure to bring your tennis racket, bathing suit, baseball outfit, hiking clothes, musical instruments such as ukuleles, etc., and anything else that you have that will add to the social side of the Assembly.

You will have the privilege of taking at least three books if you care to, as the Sunday School, W. M. U. and B. Y. P. U. classes will come at different hours. This is a new feature that we think will be helpful and appreciated.

The Baptist Woman's Missionary

Union will have not only a strong but very attractive program for the Assembly.

Mrs. C. D. Creasman, of Knoxville, Tennessee—than whom there is no finer teacher in the Southland, will conduct a class in "Prayer and Missions." Every woman and every young woman in the state that can possibly do so should claim the privilege of being in this class at 8:50 o'clock each morning.

Misses Taylor and Slaughter will have charge of the young people out of doors under the great oaks, having both games and stories for entertainment and inspiration.

Our State Secretary, Miss Lackey, will be with us during the Encampment.

On Thursday, which will be B. W. M. U. day, the inspirational hour will be given over to Mrs. Creasman.

The Inspirational Hour which comes at 10:45 each morning will be led by the following speakers:

Monday—Mr. Wm. P. Phillips, Secretary Young People's-Adult Department of the Sunday School Board.

Tuesday—Dr. G. S. Dobbins, Southern Baptist Theological Seminary, Louisville, Ky.

Wednesday—Dr. N. D. Drummond, Southwestern Seminary, Fort Worth, Texas.

Thursday—Mrs. C. D. Creasman, Knoxville, Tenn.

Friday—Mr. Wm. E. Rhodes, El Dorado, Ark.

Rates

For full time \$1.75 per day; for less than full time \$2.00 per day.

* * *

Bring sheets, pillow cases, towels and soap.

Rates

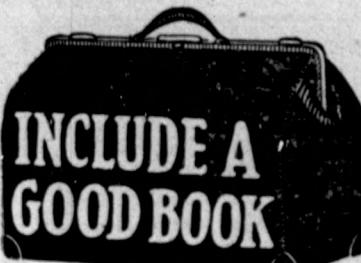
Dr. J. B. Tidwell of Baylor University will have the Bible Hour each day and the Sunset Service each evening.

Rates

Dr. Wallace Bassett, Pastor of Cliff Temple Baptist Church, Dallas, Texas, will have the closing hour each day. Dr. Bassett is pastor of a church that has more than 3,000 in Sunday School and their offering in the Sunday School is more than \$1,000.00 each Sunday.

THE LAST CALL FOR THE ASSEMBLY

Do not forget the Mississippi Baptist Assembly which meets at Gulf Coast Military Academy, Gulfport, Miss., August 7-14. A program of recreation, instruction and inspiration; outstanding workers in B. Y. P. U. work, W. M. U. work, Sunday School work and Stewardship and Church Efficiency. Mr. Phillips of



No Matter How Limited or Extended Your Trip

Choose from These 50 Selected From Our Summer Catalog

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- WHAT IS YOUR NAME? *Charles R. Brown*
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- HOME FOLKS *Clovis G. Chappell*
- PEN-PORTRAITS OF THE PROPHETS *Bernard C. Clauzen*
- RELIGION IN THE HEART *William Chalmers Covert*
- AFTER DEATH—WHAT THEN? *William Evans*
- JESUS IN THE EXPERIENCE OF MEN *T. R. Glover*
- THE JESUS OF HISTORY *T. R. Glover*
- GREATHEART OF THE BOWERY *Leaves from Life-Story*
John G. Hallimond
- HOPE VICTORIA AT THE HELM *George Ezra Huntley*
- PUTTING ON IMMORTALITY *Clarence Edward Macartney*
- THE DISCOVERY OF JOHN DUMOS *William Dudley Nowlin*
- THE MEANING OF GOD *Harris Franklin Rall*

Group of \$1.25 Books

- IN THE FORM OF A SERVANT *Frank H. Ballard*
- THE SINGERS OF JUDAH'S HILLS *Charles Arthur Boyd*
- THE GOLDEN PARABLE *David James Burrell*
- THE CHRISTIAN OPTIMIST *James Colville*
- OUR FATHER *Anthony C. Deane*
- THE GOLD DOLLAR *Joseph M. Duff*
- THE RELIGION OF UNDERGRADUATES *Cyril Harris*
- THE RELIGION OF THE PRESIDENTS *Elmer Ellsworth Helms*
- FOLLOWERS OF THE WAY *Robert Chisolm Horn*
- THE GUESTS OF GOD *George Jackson*
- THE MINISTER AND HIS OWN SOUL *Thomas Hamilton Lewis*
- THERE IS NO DEATH *Robert J. Macalpine*
- ON THE DOCTRINES OF GRACE *A. S. Pettie*

Nashville, Dr. Dobbins of Louisville, Dr. Drummond of Fort Worth, Mrs. Creasman of Knoxville, Dr. Tidwell of Baylor University, Dr. Bassett of Dallas, Texas, Mr. Rhodes of Arkansas and our own State workers will take care of every phase of this program.

Bring your pillows, bed linen, towels and soap.

If you are there for the entire time you get your board and lodging on the Assembly grounds at Gulf Coast Military Academy for \$1.75 per day. If you are there for less

Group of \$1.00 Books

THE LOCAL CHURCH

F. A. Agar

OUTLOOKS ON GOD

Wilbert C. Blakeman

OUR CHILDREN

Catherine Booth-Clibborn

THE PORTRAITS OF JESUS CHRIST IN THE NEW TESTAMENT

Henry Sloane Coffin

THE RESURRECTION OF JESUS

W. T. Conner

EMPTY CHURCHES

Charles J. Galpin

FIVE LAWS THAT GOVERN

S. D. Gordon

CHURCH MUSIC

Sir W. H. Hadow

THE CHRIST OF THE INDIAN ROAD

E. Stanley Jones

EVERLASTING SALVATION

Charles Forbes Taylor

BAPTIST SUNDAY SCHOOL BOARD

161 Eighth Avenue, North
NASHVILLE, TENNESSEE

than full time you will pay \$2.00 per day for the time you are there. Think of the opportunity of spending a week on the beautiful Gulf Coast for the nominal sum of \$1.75 per day! Think of a week's rest and recreation, the Study Courses offered, the Bible hour each day under Dr. Tidwell, the Song Service led by Mr. Doty and then the Inspirational hour each evening by Dr. Bassett! Are you interested in this program? Help me enlist your people and let's have the greatest Assembly we have ever had in this state.

I will be looking for you at the Gulf Coast Military Academy Saturday afternoon, August 7th.

—J. E. Byrd.

PURVIS

We have just closed a most excellent meeting with the church at this place. The pastor did the preaching, and was splendidly assisted in the music by Bro. Virgil Posey. I had the pleasure of baptizing twenty-three of our young people in a beautiful stream just out of town. Six others came in by letter. The writer has been pastor since the first of the year, and certainly feels the lines have fallen in pleasant places. The church has built a beautiful bungalow for our home, and has shown the pastor many favors. Bro. Posey and I go at once to Carson for a week's meeting.

—E. T. Mobberly.

BEAUMONT

On July 14th Beaumont Church, Beaumont, Miss., closed a ten day meeting with the church. The church was greatly revived and many new souls born into the kingdom of God, some heads of families whose lives are being reproduced in their sons and daughters.

We are praying God's special blessings on these. Let us give Him all the praise for His matchless blessings.

—A Beaumont Baptist.

Sunday School Department

SUNDAY SCHOOL LESSON

Aug. 1, 1926

R. A. Venable

The Deliverance at the Red Sea.

Exodus 13:17-22; 14:10-16

Introduction: It would be a mistake to imagine that the Israelites were driven out of Egypt by force. They went forth more like a victorious army, laden with the spoils which they had demanded of their oppressors. The Egyptians, frantic with alarm, were ready to yield to any demand made of them. Their jewels of silver and jewels of gold they surrendered upon the asking. There was no protest against the children of Israel's taking with them their flocks and herds. Besides, we are told that the children of Israel went up armed out of the land of Egypt. These arms they probably obtained from the Egyptians on the same conditions upon which they obtained the jewels of silver and of gold. Both the King and the people were so humbled and terrified that no price was too much for them to pay for the riddance of these millions of people whom they had reduced to slavery, whose presence was a menace and whose God had risen up to avenge their wrongs and give them deliverance.

1. "And it came to pass when Pharaoh had let the people go, that God led them, not by the way of the land of the Philistines, although that was near; for God said, Lest peradventure the people repent, when they see war, and they return to Egypt." (Ver. 17.) God routed his people as they passed out of Egypt. The nearest way to their destination was by way of the Philistines. This way was impractical because of Egyptian fortresses and the constant guard of the Canaanites against invaders. The Israelites were not prepared to encounter the opposition which the "near way" would involve them. God chose to send them along the way best adapted to their spirit, and untrained condition, lest they decide to return to slavery rather than press on to freedom which involved so many formidable obstacles. God tempers his requirements of his people to their capacities. He takes us as we are, and calls for the best that is in us. Advance from bad to the good always involves sacrifice and often suffering.

2. "But God led the people about by way of the wilderness, by the Red Sea; and the children of Israel went up armed out of the land of Egypt. And Moses took the bones of Joseph with him; for he had straightly sworn the children of Israel, saying, God will surely visit you; and ye shall carry up my bones away hence with you." (Verses 18-18.) God led this horde of former slaves a long and tortuous way. A long and toilsome journey lies between us and the highest and best

things in life. It is a means of training and discipline for the enjoyment of the coveted boon. The faith and loyalty of Moses, to the sacred pledge made to Joseph, that his bones should be carried with them on their return to the land promised to the fathers of Israel, add luster to his name and his fame. The bones of Joseph were vocal with the faith of Joseph and of Moses in the promises of Jehovah. This request of Joseph evinced his loyalty to the religion of his fathers, which all the honors of Egypt neither destroyed nor eclipsed.

3. "And they took their journey from Succoth, and encamped in Elam, in the edge of the wilderness. And Jehovah went before them by day in a pillar of cloud to lead them the way, and by night in a pillar of fire to give them light, that they might go by day and by night. The pillar of cloud by day and the pillar of fire by night departed not from before the people." (Verses 20-22.) The exact route of the exodus has been the subject of protracted painstaking research, and of much controversy. It has its importance, but exact knowledge on this special point could add nothing to the fact of the exodus of God's people from the bondage of Egypt. These people were ignorant of the country to be traversed by them, and the forced marches by day and by night forbade the sending forth a pioneer corps to survey the country and prepare the way of their march. But man's extremity is God's opportunity; so it was with Israel in this instance. The pillar of cloud, the symbol of God's presence and leadership, moved before them in the day time and a pillar of fire in the night time to guide their unerring footsteps along the untried pathway over which they were to pass. He guides his own along life's unknown way, if we recognize the symbols of his presence and are responsive to his leadership. His way is not always the easiest way, but is always safe and brings us to the goal. God's presence is not intermittent and his leadership is not subject to the mutation of time and place.

4. As soon as Pharaoh had recovered from his consternation and sense of helplessness with which the angel of Jehovah's wrath had filled him and his people, he resumed his relentless purpose to retain the Israelites in bondage. He threw his war chariots and mounted soldiery into array and went in pursuit of them. "And when Pharaoh drew nigh the children of Israel lifted up their eyes and behold the Egyptians were marching after them; and they were sore afraid; and the children of Israel cried out unto Jehovah. And they said unto Moses, Because there were no graves in Egypt hast thou taken us to die in the wilderness? Wherefore hast thou dealt

thus with us, to bring us forth out of Egypt? Is not this the word we spoke to thee in Egypt, saying let us alone, that we may serve the Egyptians? For it were better for us to serve the Egyptians than that we should die in the wilderness." (Exodus 14:10-12.) The Hebrews lost their morale, and their faith in the protection of Jehovah. They magnified the sources of Pharaoh's strength, and forgot the source of their own strength. The difficulties were formidable to all human appearances, there was no way of escape. Unmindful of Jehovah's presence and leadership symbolized in the pillar of cloud by day and of fire by night they could see nothing awaiting them but a grave in the wilderness. Men are prone to forget what God has done for them in the past, and panic seizes them on the first appearance of peril or threatened disaster. In their terror, they cried unto Jehovah, but it was the cry of despair and not that of a restful confidence in a deliverance at the hand of Israel's God. They reproached Moses as responsible for the awful fate, which was pressing down upon them. They derided him as an adventurer and taunted with bringing them to an end far worse than slavery in Egypt.

5. The calmness and confidence of Moses under the stress and storm of conditions calculated to break down the spirit of the strongest discloses the greatness of his character and the abiding strength of his faith. The Red Sea, to the front of his undisciplined horde, the army of Pharaoh to the rear of them, shut in by mountains to the right and to the left of them, and assailed by the vituperation and the turbulence of an ignorant multitude in revolt did not stagger his faith, nor eclipse his hope of Jehovah's deliverance. "And Moses said unto the people, Fear ye not, stand still and see the salvation of Jehovah which he will work for you today, for the Egyptians, whom ye have seen today, ye shall see them again no more forever. Jehovah will fight for you, and ye shall hold your peace." (Verses 11-13.) The avenging hand of God in the recent fortunes of his oppressed people was the unshaken foundation of Moses' faith in this supreme crisis of their deliverance. If Jehovah had destroyed the first born of all Egypt to humble the arrogant spirit of the proud king, he could be trusted to rescue his people from a fate more terrible than their slavery in Egypt. Moses' words were designed to call the people back to their faith in Jehovah's power to deliver them. It was not an hour for fear, but for composure since the struggle was not between them and the forces of the king, but between the war chariots of earth and the artillery of heaven. The impending fate lay against Pharaoh and his host, and not against Israel. It was Israel's part to stand and see the deliverance of the Lord. Instead of finding graves for themselves in the wilderness they were to behold the army of Pharaoh buried beneath the waters of the sea.

6. Moses' faith in Jehovah was unshaken and his intercession intense and incessant. Did not his confidence in the certainty of divine intervention and his earnest solicitude for the deliverance of his people render him unmindful of the part he was to perform in the salvation of Israel? There is a time to pray and a time to work. God often answers our prayers through our activities. "And Jehovah said unto Moses, Wherefore criest thou unto me? Speak to the children of Israel that they go forward. And lift thou up thy rod and stretch out thy hand over the sea, and divide it; and the children of Israel shall go into the midst of the sea on dry ground." (Verses 15-16.)

Our lesson comprises no statement as to the means employed in drying up a passage through the sea. But through the 14th chapter we find a rather full statement of the attendant circumstances of this wonderful deliverance and the means employed in effecting that deliverance. Israel was delivered by the hand of Jehovah out of love and mercy. The crossing of the Red Sea forever put them beyond the reach of their enemy. They became freemen that day. The line between slavery and freedom was crossed when they crossed the sea.

EDEN

On the first Sunday in July Brother J. E. Byrd came over and helped us in our meeting. He was at his best on preaching and teaching the Bible. His messages were enjoyed by all the saints even if we were reprobated in many points. There were nine additions to the church, which was nearly twenty-five percent increase in membership. It was a feast to hear a layman talk to laymen and occasionally hand the preacher a healthful dish.

—D. I. Young.

ATTENTION JUNIOR WORKERS

Mrs. C. D. Creasman of Knoxville, Tenn., one of our South-wide workers will have charge of all the Junior Sunday School conferences at our Assembly in August. We are exceedingly fortunate that we have been able to secure the services of this splendid worker for these days. All workers in the Junior Department in Mississippi should make their plans to attend this Assembly and especially for the conferences that will be directed by Mrs. Creasman. This will be a great time for suggestions, inspiration and information as to the work with Junior boys and girls, and it is of utmost importance that our workers in this department make preparations to attend.

Hobson—"I sent \$2.50 to a concern which advertised an appliance for keeping gas bills down, and got it this morning."

Dobson—"What did they send you?"

Hobson—"A ten-cent paper-weight."

Thursday, July 29, 1926

FOUR FALSE ISMS, AND THE MEDIUM OF TRUTH

Materialism, modernism, fatalism and ritualism all spring from four theories which are on the extreme; and out of these four isms all the false doctrines and theories which we have in hundreds of creeds today. We will first look briefly into them, then we will show the happy medium of truth. Materialism furnishes all the different forms of rank infidelity. Materialists consider the facts of the universe sufficiently explained by the existence and nature of matter. But when pressed for an explanation of the origin of life they will admit that there is some kind of "First Cause" or "Primal Source", but deny the supernatural existence of the God of the Bible.

They are the worst of all enemies of truth. Modernism comes next. Modernists profess the spiritual, but are extremely liberal in their interpretation of the Scriptures and do not believe that all the Scriptures are supernaturally inspired. They deny the Deity and Virgin birth of Jesus Christ, His bodily resurrection and many other fundamental doctrines of the Bible.

Next comes Fatalism. Fatalists believe in the existence of the God of the Bible, but they do not see Him from any angle except His Sovereignty. They believe that God predetermined all things, and only those chosen in His purpose before the foundation of the world can be saved. They believe that salvation is absolutely unconditional, and all those poor victims who were left out of God's original covenant of election are doomed to an eternal hell even before they are born. That is an awfully bad theory, but not quite so bad as materialism and modernism.

Next comes Ritualism. Ritualists are, by far, in the majority. We naturally think of Roman Catholicism when we hear ritualism mentioned, and as numerous as the Catholics are, it would not be so bad if ritualism was confined to them alone. But I want to say—not hurriedly—but after careful consideration, that the majority, and a large majority, of our Protestants are likewise deceived and lost because they believe that the observance of rituals, in some form, is essential—at least in part—to the ultimate salvation of a lost soul.

If there is a doubt in your mind about the truthfulness of this statement, begin now to ask friends and neighbors and fellow-churchmen, and you will find that a large majority of them believe that there is something for men to do—either before or after conversion—in order to be saved. Some believe keeping the Ten Commandments is essential, others that baptism is essential; still others who think doing the best you can is essential; while still others think that it is essential to abstain from bad crimes, all these in order to finally be saved at last.

All the above theories and isms are false, and every man, woman and child that whole-heartedly be-

lieves in either of them are deceived, lost and sure for hell if they do not repent; and do not forget that repentance is a change of mind.

Now let's look into the Bible and find the happy medium of truth, not a theory but a system of truth, viz: The creator of the entire universe and all that is in it, is the God of Abraham, the God of Isaac and the God of Jacob. All Scripture—that is, the 66 books of the Old and New Testaments—is given by inspiration of God; every word of it—as it was originally written—is true.

God is Sovereign. He is infinite in power, wisdom, justice, righteousness, love and mercy. He foreknew that all men would sin before the foundation of the world. But I challenge any man to prove that God foreknew, or claimed to foreknow, all things, even unto the minute details of all things as they happen today. It is not true. If it was true it would make God Himself a victim of fatalism. But He not only has the power and wisdom to foreknow all things that He would foreknow, but He also has the power and wisdom not to foreknow whatever He did not purpose to know. The truth is, that every one that He foreknew He did predestinate unto the adoption of children by Jesus Christ to Himself. And every man that God foreknew and predestinated will come to the saving knowledge of the gospel of Christ and will believe and be saved. But that isn't all; God has also provided a way for all men to be saved, not only His elect whom He foreknew, but whosoever believeth in His Son whether he was in the covenant of election or not. I know this is true, because I know that it is not the nature of God to deceive men, and Jesus said that God sent not His Son into the world to condemn the world; but that the world through Him might be saved. The Fatalists believe that none but the elect can be saved, and they base such belief on a wrong conception of the work of the Holy Spirit. They hold that no man can believe on Christ until after he has been born of the Spirit; and that the Holy Spirit does His work in the man's heart, bringing about the birth independently, that is, without any human agency. But that is not true. The Holy Spirit does not work independently, but in connection with the word.

Read John 6:45. The birth of the Spirit is on this-wise. A pregnant seed must be planted in a man's heart before a begetting or a birth can take place. Jesus said "The seed is the word". James writing under the inspiration of the Holy Spirit tells us that the begetting is done "With the word of truth" (James 1:18.) The begetting and also the birth take place by the power of the Holy Spirit in connection with divine truth; which is the word of the gospel of our Lord Jesus Christ—(James 1:18; I Peter 1:23; John 1:12,13; Gal. 3:26 and I John 5:1). So that gives every man on the earth who hears the gospel of Christ a chance to be saved. But how? How are men saved? The answer is as plain as can be: "For by

grace are ye saved through faith" (Eph. 2:8). By the grace of God, He gave His only begotten Son "Who died for our sins according to the scriptures". "God was in Christ reconciling the world (not the elect only) unto Himself not imputing their trespasses unto them". "Christ hath redeemed us from the curse of the law being made a curse for us." "For Christ is the end of the law for righteousness to every one that believeth." Why did God make faith (believing in Christ) the only condition of salvation? "Therefore it is of faith that it might be by grace." Any condition that would require one iota of human merit or human effort would automatically destroy grace and salvation would no longer be "the gift of God". It doesn't take a theologian to understand that, it is as plain as can be. Grace is the infinite unmerited favor of God, bestowed upon the infinitely unworthy, unmerited by man. Why by faith? It is by faith, again, so that it "might be sure to all the seed". All believers in Christ are sure of their salvation. Why? Because they know that they believe on Him, and they know that every believer in Him "hath everlasting life"; and they know that everlasting means everlasting, therefore it can have no end. Assurance would be impossible was it not for the one and only condition of salvation, viz: faith. I have two ways of knowing that this is "the truth", first, by the word of God, second, by my own personal experience.

—J. E. Heath.

SEPTIC TANKS Miss. Board of Health

Advocates of septic tanks for sewage are sometimes over-zealous and lead people to expect miraculous results. It is well to bear in mind that septic tank treatment is only designed for the removal of the coarse suspended solids and must be expected to turn out a rather cloudy effluent of high bacterial content and objectionable odor.

The following extract from a newspaper article is an interesting example of a misconception of the function of a septic tank: "The sewage will be cared for by anti-septic tanks, which take care of it without becoming a nuisance to any. This is a proven fact and can be demonstrated at any time by going where such a system has been installed. There is absolutely no odor and the germs in the sewage are eaten up by other germs, rendering the water as clear as a running brook and safe to drink and has been drunk by some of the friends of the sewer system, and find it perfectly tasteless."

Whenever such misstatements come to the attention of health officers and sanitarians, we believe an endeavor should be made to acquaint the public with the true facts. It may be generally stated that the septic tank process in itself does not provide complete purification of sewage, but simply gives a preliminary treatment whereby the sewage is partially clarified so that in supplementary works, the purification may be better accomplished. As a matter of fact, the effluent from septic tanks is in some respects more objectionable than the influent and is not suited for discharge into anything but large streams or bodies of water not used for water supply purposes; or for the treatment in some type of supplementary work such as leaching cess-pools, subsurface irrigation systems or sand filters.

When effluents from septic tanks are discharged onto the ground or into small streams, nuisances and conditions detrimental to health may be created.

One by one, slowly, but surely, the towns of Mississippi are making provision for the safe disposal of sewage by the installation of adequate sewage systems. Septic tanks and fly proof pit privies should be used only when it is not possible to sewer a town.

ORDINATION AT NAVILLA CHURCH

Navilla Baptist Church met for the purpose of ordaining Bro. Henry L. Byrd of McComb, Miss., to the full work of the Baptist ministry.

Rev. R. R. Jones, Rev. C. C. Jones and Rev. B. L. Davis, all of McComb, were present as the council provided by the church. They with Bros. Z. S. Coker, W. B. Gatlin, Will Fortenberry, and D. R. Byrd, (duly ordained deacons) constituted the presbytery.

Rev. R. R. Jones was elected president and chief examiner, Z. S. Coker, secretary. After a public examination of Bro. Byrd, the church being satisfied with his qualifications and doctrinal ideas voted to proceed with the ordination.

Rev. C. C. Jones conferred the charge and presented the Bible. Rev. B. L. Davis preached the ordination sermon.

Rev. R. R. Jones, President.
Z. S. Coker, Secretary.
W. T. Cothorn, C. C.

A bookseller telegraphed to Philadelphia for a copy of "Seekers After God," by F. W. Farrar, and received the following reply: "No seekers after God in Philadelphia or New York. Try Boston."

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Louisville, Ky.

E. Y. Mullins, Pres.

Tuition free, financial assistance if needed, session opens Sept. 21, famous faculty of sound Christian thinkers, evangelical and missionary message for whole world, twelve distinct schools, in midst of numerous student-served churches, at center of nation's population.

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—D. I. Young.

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WINONA

On Sunday, July 4th, our pastor, Rev. V. E. Boston, began our annual series of meetings with the Winona Baptist Church. We had the Mississippi Male Quartette, consisting of Messrs. Sides, Holcomb, Martin and Wilson, to lead the singing.

From the first day the attendance was fine, and our people entered into the meeting with an unusual spirit of earnestness. Four rooms in the church were set apart for seasons of prayer for 30 minutes before each service, and God's children knelt in silent petitions that He send His Spirit to fill our souls with power from on high; and to give our beloved pastor and his helpers a double portion of His grace.

The weather was fine, and large crowds came in from the country to the night services, with our own membership, and those of other denominations the house was filled to its utmost capacity, and many stood outside to hear the pastor speak, as with words of fire, from the Book of Life.

Brother Boston has been with us now for two and one-half years, and is more and more beloved by us, and the entire town, as the days go by.

Of course we have heard him on Sunday mornings and nights, and at the mid-week prayer meetings, but during these revival meetings he has let himself out, and we have just found out what is really in him, as from day to day he plead with Christians to do their duty, and from night to night led sinners to the cross of Christ. We thank God more and more for this good man, for our under shepherd, and too much cannot be said for these four consecrated Christian boys, who are giving their lives to the singing of God's love for dying men.

They were with us last year, and we learned to love them, but now we take them in and feel as if they are our very own. They will go with our pastor in his meeting to Scotland in August, and Rev. J. M. Metts of Durant will do the preaching.

In September Bro. Boston will hold a meeting for Rev. A. F. Crittenden of Indianola, and the quartette will be there.

Bro. Boston came to us from Marietta, Okla., and Bro. Crittenden came from Festus, Mo. They are both natives of Tennessee, and are fast friends. We thank God for turning their faces toward Mississippi, where they have received a hearty welcome from our ministers and our people.

On next Sunday night our pastor will administer the ordinance of believer's baptism to those who have come into the fold during the meeting. Some have also been taken in by letter.

Our membership has been greatly revived, and our entire town strengthened in the faith. We give God the glory.

—Mrs. Ida Barlow Trotter,
Church Reporter.

ROXIE

The week following the fourth of

July we had Dr. E. K. Cox, of Glaston, Miss., with us in our revival. We found Dr. Cox one of the strongest of the strong in the handling of the word of God. His messages on "Heaven" and the one on "How We Know We Are Saved" are far above the average. We learned to love him and feel that Mississippi has gained and Tennessee lost when he cast his lot with us. It was good to have him with us. There were nine additions to the church. It was the writer's privilege to be in Lincoln County at old Arlington Church with Rev. Thornton and his good people. The Lord was good to us indeed: Seventeen for baptism and four by letter. Pray for us. We are busy all summer in meetings and need your prayers.

Yours in Christ,

—W. A. Greene.

Miss Cora D. Gaines, after serving faithfully as Superintendent of Women at the Baptist Bible Institute for two years, closed her service in that capacity the first of June. Miss Bessie Welch, of Laurel, Miss., a graduate of the Louisiana State University and a woman of rare culture and force of character, with ample experience in educational and religious work, has been secured as Miss Gaines' successor. She will spend August in studying various educational institutions engaged in religious training and will be in New Orleans after the first week in September.

Fraternally yours,

—B. H. DeMent.

SYLVARENA

We began our revival meeting at Sylvarena Baptist Church, three miles west of Wesson, Miss., on the seventeenth of July. Dr. M. O. Patterson of Clinton came to us on Sunday morning and did the preaching. He preached the great gospel of Christ with great power and clearness. Dr. Patterson is one of the most powerful gospel preachers to be found anywhere. May he have many years in which to train our

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—Thomas Scott.

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young ministry in the fundamental truths of God's word to which he so strongly adheres in his life. We had a great meeting. There were ten additions to the church and the church was greatly revived and went to half time, raising the pastor's salary to \$500, and a large number of our young people reconsecrated themselves to the Master's service. No church is more interested in the Master's work than this people have shown themselves to be.

—C. W. Barnes, Pastor.

MT. HOORB

The church at Mt. Horeb in Conington County has been greatly revived and strengthened through the revival services which began July 18 and continued through the 23rd. Rev. Lewis W. Ferrell, Jackson, Tennessee, formerly a student of Baptist Bible Institute, assisted Rev. James B. Parker, the pastor, in the meeting. Brother Ferrell preached the gospel in a powerful way and denounced sin. The church considers this the most far reaching revival in its history. There were eight accessions to the church, six by profession and two by letter.

Very sincerely,

—James B. Parker.

Strange things do happen till you don't know which way the world is moving. Think of it, the Chicago Baptist Association voted down the resolution adopted by the Northern Baptist Convention and voted that immersion is necessary to church membership, just the resolution that the Northern Baptist Convention defeated.

In the senatorial muddle in Pennsylvania where millions of dollars were spent in corrupting the electorate, Mr. Pinchot is urging that all moral forces combine to elect the dry Democrat.

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Kills All Household Insects

Flit spray also destroys bed bugs, roaches and ants. It searches out the cracks and crevices where they hide and breed, and destroys insects and their eggs. Spray Flit on your garments. Flit kills moths and their larvae which eat holes. Extensive tests showed that Flit spray did not stain the most delicate fabrics.

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Get a Flit can and sprayer today. For sale everywhere.

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Thursday, July 29, 1926

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East Mississippi Department

By R. L. Breland

"My Boy"

A young husband came in smiling the other day and remarked that he was father of a tiny boy, his first child. He was really happy over the wonderful event; and well might he have been, for it is a great hour in his young life and that of the mother of the little son. The new family which began a few months ago has now a new responsibility and a new opportunity.

The smiling face of this young father brought back to me the memories of an August day many years ago when a new born boy was put into my arms and I was addressed as "Daddy". It was a new experience and a thrill went through my very soul as I looked down into the face of one of my own flesh and blood. The world has never been just the same since that wonderful day. It is a great hour when one realizes for the first time that he is the father of a son or a daughter. I am indeed sorry for those who go through life and are never permitted to have that thrill and that joy.

It is said of Enoch at the birth of his son, Methuselah: "And Enoch walked with God after he begat Methuselah". The coming of this son into Enoch's life had a great effect on him. So should it have on every parent. A new soul to train, a new life to shape, a new being who is looking toward us for future prospects, has come into our lives when a baby comes to us.

Parenthood is an awful responsibility! Parents are responsible for the coming of the child into the world and also they are in a very large way responsible for the future welfare and happiness of the child after he is born. Children have no knowledge when they come here so all they ever know they must learn from some source, and the father and mother are the ones from whom they learn the most in early days and which is the most lasting and has more to do with their character than what they learn later in life. Then what manner of men and women parents should be before their children? It is no wonder that Enoch walked with God after his son came to be influenced and have his life moulded by his

example. How careful parents should be in the presence of children. They are but the house built after the model before them. Too many parents forget this fact and so forget to live the proper example before their children and fail to train them up in the "nurture and admonition of the Lord".

I would like to take every young father and mother by the hand, and admonish them to be careful of their lives before their children which the Lord has given them and to train them by precept and example towards the better and higher things of life, for they will be largely what parents make them. God bless and guide the fathers and mothers of our land to think seriously on these things.

Notes and Comments

The hen that cackles the loudest and longest does not always lay the most eggs.

It is much easier to object and oppose things suggested to be done than it is to do them, so it is supposed that is the reason why we have more opposers than workers.

Brother Schmitz, father of Rev. C. T. Schmitz, of Coffeeville, is seriously ill in the home of his son near town. May he soon recover.

The meeting at New Hebron, in which Elder E. J. Hill of Memphis assisted Pastor B. E. Phillips, resulted in quite a number of additions to the church and one of the greatest revivals in the church that it has experienced in a number of years.

The church at Coffeeville has chosen three young ladies and two young men to represent the Sunday School and B. Y. P. U. in the Assembly at Gulfport the first of August. All of our churches should

1926
Starke's University School
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Send check for twelve dollars to engage a room in self-help or regular boarding department. Reservations are now much ahead of this time last year.

Send for a new catalogue.

Lawrence T. Lowrey, President,
Blue Mountain, Mississippi.

be represented in this great inspirational meeting.

Died—Brother Alex Caulder was accidentally shot by his son the 19th day of August and died that night. He was a member of Elam Baptist Church and was buried in the cemetery there. He was 73 years old, leaves a wife and a number of children. His tragic death was a severe shock to his family and friends.

Dr. T. W. Green, pastor of New-



It's Easy to Kill Mosquitoes

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INSECT POWDER

ton Baptist Church, is holding a revival meeting for Dixon Church, Neshoba County, this week. Bro. Green is a splendid preacher and will doubtless do a good work for the Dixon Church.

Sometimes people will attend business meetings of which they are a part and when matters of business are discussed and voted upon they are silent, then when the meeting is over and it is too late to discuss the matter they set up a howl about what "they" did in the meeting. If we sit silently by and let things be done we are a party to the transaction just the same as if we had taken the leading part in its passage. Some do not seem to know this fact, however, as nearly always this thing occurs.

Teacher—"Tell me five of the most important races of man?"

Small Boy—"The hundred yards, the two hundred yards, the quarter, the mile, and the hurdles."

Near Clinton: Modern Home Well Equipped, For Rent
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EUPORA REVIVAL MEETING

The revival meeting of the Eupora Baptist Church began Monday evening, July 5th and continued through Friday evening, July 16th. The preaching was done in a masterful way by the unique and greatly loved pastor of the Pontotoc Baptist Church, Rev. E. L. Davis. We regard Bro. Davis as being altogether in a class to himself in the pulpit. He is not sensational, but very different. His messages were well taken and will bear fruit in many directions and throughout many days.

The singing was conducted by one of our own home boys, Bro. Cluffie Cannon, who is a student in B. B. I. Bro. Cannon has made an enviable record as a student of Gospel Music and has surely found his place in the Kingdom of our Lord. Already our people loved him greatly, but now we love him more. He is a jewel in the Master's crown.

For the initial services of the meeting Bro. Cannon had to his assistance Brethren Schawberger, Edwards and Alexander, who together with Bro. Cannon constitute the Colliseum Quartette of the Baptist Bible Institute. All who heard them sing are unanimous in agreement that the quartette was the best that ever came to Eupora.

Our meeting resulted visibly in ten additions to our church, five by letter and five on profession of faith. Our field had fairly well been gleaned already and the unsaved ones not reached by the meeting will yet, we believe, come to Christ as a result of this meeting. We are happy over our meeting.

Fraternally,

—Harvey Gray, Pastor.

Vайден

We are closing what is generally considered one of the best meetings Vaiden has experienced in a long time.

The pastor is doing the preaching and Mr. Joe Meek of Jackson is leading the large choir, and his sister, Miss Mae, is pianist. These fine young people have greatly endeared themselves to our folks. On every hand it's evident that they have a wonderful grip on the entire congregation, especially on the young people.

May the Lord richly bless them in their chosen field.

—C. E. Welch, Pastor.

GOOD MEETING AT HOPE CHURCH, NESHOBIA COUNTY

The pastor began a meeting at Hope Church first Sunday and preached till Monday night when Bro. Shirley of Philadelphia and his singer, Bro. Hall, came and preached till the second Sunday at eleven o'clock.

We cannot estimate the worth of these two godly men in our midst. Bro. Shirley preaches the gospel as plain and forceful as I ever heard it, and Bro. Hall is as good in singing the gospel as any I have heard. The meeting closed at the creek in

the afternoon. Fourteen were buried with Christ in baptism.

We thank God and take courage.
—G. W. Nutt, Pastor.

THREE GOOD MEETINGS

Our meeting of ten days at Magee was a great success.

Pastor L. G. Gates of Laurel preached with great power, and Joe Canzoneri led the song services with acceptance with our people.

Results: twenty-two for baptism and fourteen by letter.

The first week in July spent with Bro. J. J. Terry at Jayess was one of great rejoicing.

Seventeen were baptized and several by letter. This was the third time to be with these good people in meeting.

Pastor Terry has the confidence and cooperation of his people, and is doing a good work.

Have just completed a week with the "Indomitable" Dan Moulder at Line Creek, Scott County. The third year in succession with the church there. Splendid cooperation and good results.

Bro. Moulder completed his three thousand souls baptized there. His ministry has been fruitful and helpful to an unnumbered multitude.

—J. L. Boyd.

MADDEN

The regular annual revival began at Madden Baptist Church Sunday, July 11, and closed Saturday, July 17. Bro. C. W. Green of Newton was doing the preaching. Everybody rejoiced to have Bro. Green in a meeting again, as he was here three summers ago when he won the love and admiration of all those whom he met. The song services were very efficiently directed by one of the choice students and singers of Mississippi College, Mr. Charlie Moore, who lives here.

The meeting was a success in every way. There were five to unite with the church by baptism. There is a vast number left in and around Madden who do not profess to be Christians. The pastor hopes to have a ten days or two weeks meeting next year.

—A. H. Childress.

GREAT MEETING AT SMYRNA CHURCH

I began a meeting with Bro. T. S. Entrekin in Smyrna Church, near Seminary on Friday, July 2nd, and closed at the water near by on Thursday following. This was in many respects the greatest meeting I was ever in. This is a fourth time church, served by a blind pastor, but pastor and people had gotten together and were really ready for a meeting. The people laid things aside at home, came to church in great numbers and prayed as I have never heard people pray for a real revival. Visible results were 39 additions to the church, 31 for baptism and 8 by letter.

Brother Entrekin has a wonder-

ful hold on the people in all that section of the country. All who know him love him and his blindness seems to multiply his strength and influence with them. May God bless this pastor and people as they put their heads, hands and hearts together to do greater things for our Master in this community.

—J. N. Miller.

ANTIOCH

This is a fine old church, situated between Brookhaven and Monticello.

Had large crowds every day, some members came by letter, some by experience, some restored and some under the watch care.

Rev. J. J. Terry is the pastor. He is a splendid man. He takes off the girdle and tells you to go to it.

The membership had Miss Evie Landrum of the Training School of Louisville, Ky., organize a Woman's Missionary Society on the last day of the meeting. She is indeed a charming lady. Pastor Landrum of Monticello came out two days and rendered help.

Pastor Terry has been at this church ten years and they still love him.

—J. H. Lane.

UNION

On Sunday, July 4th, we began our meeting here at Union. It was one of the best meetings I have ever been in. No great stir, but the Spirit moved in His quiet, calm way and the folks were moved toward God.

Bro. J. A. Taylor of Brookhaven did the preaching. He is a strong, earnest and effective preacher, making the gospel and plan of salvation so plain that even a child can understand it, and so powerful that the hardest was stirred by it.

Mr. Graeser from Noxapater led the singing and the choir and congregational singing was exceptionally good.

There were twenty-two additions to the church, ten by letter and twelve coming on profession of faith in Christ.

God's people are rejoicing in a fuller fellowship with Him than before.

Pray that the Lord will lead us on from victory to victory.

Yours in Him,

—G. O. Parker.

A GREAT MEETING

Antioch Baptist Church, which is located fourteen miles east of Brookhaven, held its annual meeting beginning the second Sunday in July, Rev. J. H. Lane of McComb doing the preaching. Bro. Lane is one of the ablest preachers we have. He came to this community practically a stranger personally to all, but was soon no stranger. He preached the gospel in all its purity and each service seemed to be better than the preceding one. Bro. Lane is not one to just stir the surface but reaches the very soul and every one who attended, which was a large congregation every day, was greatly

revived spiritually. Bros. J. W. Peavy, W. L. McGraw and O. E. Neatherland rendered good help in the song service. There were eleven additions to the church. The church paid Bro. Lane \$43.45 for his services and invited him to come our way again next July. He accepted the invitation. Thus closed a great meeting on Thursday P. M. at old Antioch. This church was organized in 1860 and has been a great blessing to this section of the country. It is doing a good work now under the leadership of the pastor, Rev. J. J. Terry, who has been the pastor for nine years. The church has a good Sunday School and B. Y. P. U., and have just organized a W. M. S.

TENT MEETING

Brother Kyzar and I have closed a series of services in Prentiss County, near Booneville. We stretched the tent in a community where there is no church. The nearest church is Jacinto Church, three miles from where we had the tent. Brother C. J. Olander, the aggressive pastor of Booneville, arranged for this meeting.

The whole community is decidedly Hard Shell and the prevailing religion is Fatalism. We found the religious condition of the few Baptists at a low ebb. They were discouraged. They had not had a real revival in many years. The Hard Shells and their sympathizers were opposing the Tent Meeting. The lawless element from other neighborhoods even threatened to cut the tent into pieces. But the Lord was with us and in a few days it was their hearts and not the tent that were cut and crushed. Conviction seized their hearts and soon salvation followed. There were thirty-two who publicly confessed Christ as their Savior. Every one of them applied for membership to the Baptist Church of Jacinto. Many of these are heads of families. It was a real Holy Spirit revival and the thinking of the whole community was revolutionized. By the help of the Lord we were able to place the Record in seven homes.

Brother Kyzar was at his best and he brought great messages. They were delivered and received in the power of the Holy Spirit. There are few preachers who preach the Gospel, the whole Gospel, as fearlessly and as full of compassion as Brother Kyzar. I for one, I bless God for him.

Our next place is Montrose. Pray for us that we may be willing to be used of the Lord and His Spirit in a way to be pleasing unto Him.

Yours for a state-wide revival,

—Joe Canzoneri.

Two women met while down at the corner shopping. Said one:

"I made an awful mistake this morning. I gave my husband a dish of Lux by mistake for corn flakes!"

The other was properly horrified. "Was he mad?" she asked.

"Was he mad?" repeated the first; "I'll say he was mad. He foamed at the mouth."

Bros. J. W. and O. E. good help in we were eleven. The church for his serv- to come our He accepted closed a great P. M. at old was organ- been a great of the coun- od work now of the pastor, has been the The church school and B. Y. organized a W.

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Beauty Spots of The Assembly Grounds



THE BIBLE A GUIDE TO GOOD HEALTH

G. T. Howerton, Starkville, Miss

THE BIBLE sets up one day in seven as a "day of rest".

As a health institution this "Sabbath Day" is far reaching.

There are THREE things that all men every where should do—work, play, rest. A balanced "ration" of these three makes up a good "health food". This one day in seven set aside for REST, encourages us to get the proper balance. You will do well to take your BIBLE and re-read all you can find about this day, and how it is to be used—and then remember that The Great Physician said this day is made for MAN. Suppose we think of it a moment as a DIVINE health INSTITUTION.

"Six days shalt thou LABOR and DO all thy WORK."

"In it thou shalt do NO WORK".

Entirely apart from the direct benefit of obedience to GOD—the benefit I mean to one's health—there is the ADDED benefit of REST—rest to the mind, rest to the body.

This day gives us a good opportunity to "be still and KNOW that I am GOD"—that indicates absolute rest.

This BIBLE day has a direct bearing on our dietetic habits. It reminds us that we should let the DIGESTING APPARATUS REST. If every household in the land would "rest from cooking" on this ONE DAY it would be the greatest movement for GOOD HEALTH that could be put in operation, and we have the AUTHORITY of THE



BIBLE for doing this. No household can seriously consider obedience to this "law of the SABBATH" and carry on the customary cooking.

On the other hand no family can carry on the customary cooking on this "ONE DAY" and make a reasonable beginning to obey the law of "rest on the Sabbath".

If any reader doubts the VALUE of this "DAY OF REST" as a HEALTH INSTITUTION let him make this demonstration of leaving off all COOKING for ONE YEAR, and note the results on the health of the family.

God asks us to "try HIM". Suppose, reader, YOU "try HIM" with this experiment—this DEMONSTRATION—leave off ALL cooking on the SABBATH DAY—this ONE DAY IN SEVEN.

DEDICATION OF CHURCH

Beulah Baptist Church in Choctaw County will be dedicated the first

Sunday in August at 11 o'clock.

This church is a modern building, built according to the latest methods, approved by the Sunday School Board.

The dedicatory sermon will be preached by the only man who has ever gone out from this church and entered the ministry, Bro. R. A. Edleman, pastor of the First Baptist Church at Webb, Miss.

The church wants this to be a homecoming meeting. All the members who live elsewhere and all who live elsewhere who used to be members are urged to attend this service.

—H. M. Whitten, Pastor.

The new maid was asked what she thought of the electric cooker.

"It's just wonderful," she replied. "It hasn't gone out since I came here three weeks ago."

PRIMITIVE MAN

He was a fierce and brutal shape, the man of time remote; he had the features of an ape, the whiskers of a goat; he dug his burrow in the clay with implements of bone; he had no music mill to play, no radio or phone. When darkness fell he had no light that would dispel the same, and so the long, long winter night seemed endless, stale and tame. The world was dark ere culture's morn, and all it knew was woe; and I am glad I wasn't born a million years ago. The scientists are turning stones, and place in sacks and crates the time-discolored skulls and bones of ancient delegates. I read their tales of toil and dread, of desert caravan, and when I chase myself to bed I dream of ancient man. I seem to track through swamp and glade the wart-hog to its lair, and slay it with my wooden spade, and eat its shoulders there. I seem to drink from murky brooks where crocodiles repose; I have no saxophones or books or helpful things like those. And when I wake at break of day, and look around my shack, with all its trappings brave and gay, and books in stack on stack, I thank the gods through mellow tears, I didn't start to grow about five hundred thousand years—or more than that—ago!—Walt Mason in Chicago Daily News.

First Passenger (on ocean liner): "My, what a lot of food that man eats!"

Second Passenger: "He must be what they call a stowaway."

**THE GRADUAL CHANGE FROM
BAPTISM TO THE SPRINKLING
OF INFANTS**

By Professor A. T. Robertson,
Southern Baptist Theological
Seminary, Louisville, Kentucky

There are two points on which Baptists are absolutely clear. One is that baptizo in the New Testament always means to dip or to immerse, either in a literal or in a figurative sense. The other is that baptism is confined to believers in Christ. There is no infant baptism in the New Testament anywhere. New Testament baptism is the immersion of believers in Jesus Christ as Saviour and Lord.

But in the second century there is some evidence of a tendency to make baptism a saving ordinance and necessary to the remission of sins. The teaching of the Twelve Apostles, probably in the early part of the second century, shows this tendency. This remarkable document urges immersion (baptizo) if enough water can be had; if not, pouring (eccheo) is to be allowed. Please note the other word for "pouring." But there is nothing about infants here, only the baptism of believers. The use of pouring or sprinkling came from the feeling that baptism was necessary to salvation. In the case of the sick, the feeling was that something had to be done. So clinic baptism arose. The first instance known is that of Novatian in A. D. 250.

It was apparently in North Africa that infant baptism first appeared. Tertullian approved it as an innovation. But by 252 A. D. the Synod of Carthage approved infant baptism. The new practice spread. But in the East it was the trine immersion of adults that came finally to prevail. In the West the change to pouring and sprinkling was gradual. In the thirteenth century, under the lead of Thomas Aquinas, sprinkling and pouring were put on a par with immersion. Erasmus noted that in England infants were still dipped. The first Prayer Book of Edward VI. (1549) prescribes dipping the child thrice. Calvin admitted that immersion was ancient practice, but allowed sprinkling or pouring. By a vote of twenty-five to twenty-four the Westminster divines (1642-1652) declared that dipping was not necessary. So the change was made at last from the immersion of be-

lievers to the sprinkling of infants. Then a new situation came. People came to look on the sprinkling of infants as not only the custom, but actually searched the Scriptures to prove that the new practice was the old practice. This has been a curious episode in exegesis in spite of the New Testament itself. It has been eisegesis, not exegesis.—The Baptist Times.

NEW CONCORD

The writer accompanied Rev. J. L. Hughes to his third Saturday night and Sunday afternoon's appointment at New Concord, once known as Concord.

This church was reorganized by Rev. J. L. Hughes last year and given the name of New Concord. The people responded freely to the pastor's leadership, so a beautiful concrete building worth about four thousand dollars was built without asking any help from the Board. The church is comfortably seated with up to date pews, that would be an honor to any city church.

I am pleased to note that while this church is numerically small it is one of the most loyal of any church that it is my pleasure to know. They pay their pastor about \$35.00 for the above services once every month.

The pastor preached Saturday night and Sunday afternoon, while the writer preached Sunday at 11:00 A. M. After these services the pastor and writer urged that The Baptist Record should come into every Baptist home once a week, so every family subscribed for twelve months, this being another sign of their being wide awake to the ongoing of the kingdom.

The church is out of debt, and the fourth Sunday in August is set apart for the dedication of the church. May the pastor and people go hand in hand with their Master in every kingdom work.

Yours for efficiency,
—L. E. Lightsey.

A SERVANT OF THE LORD

I am addressing this letter to all who may be concerned in a dear old Baptist preacher, who has given his life in the service of churches almost without pay. He has labored with his hands to take care of himself and family. He has even tried to make a crop this year. Some three years ago, he was laid on the shelf from the pastorate, on ac-

count of his voice giving way. He is now laid flat on his back, forbidden by his physician to get up. I have been his pastor for two years. He is one of the noblest men that lives. He was one of the most liberal men to the support of the cause I have known. Now in the hour of his deep distress, I wish to ask all who have a tender place in his heart for God's old helpless servants to send some relief to this dear good servant of the Lord.

The brother to whom I refer is Rev. J. A. Johnston, Hattiesburg, Miss., Route 5. Any thing that you have in your heart to do for him, and this will be doing for the Lord, will be greatly appreciated.

May I call special attention to some churches he has served?

First. Smith County: Good Water; Raleigh; Beverdam; Mineral

Springs; Clear Creek; Taylorsville; Mize; Mizo; Conway; Stringer.

Second. Jasper County: Bay Springs; Hebron; Centerville.

Neshoba County: Hope; Philadelphia; Mt. Sinai; Beach Springs; Union.

Edenburgh, Leake Co., Freeny; Madden.

I am sure all that these churches Brother Johnston has served in the past will be glad, as well as all the rest of us, to come to his relief in this sad hour.

I thank you brethren in the name of the Lord.

—M. J. Derrick.

Too many patriots claim to be supporters of the government when they are merely holding it up.—Oklahoma City Times.

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YOUR PREACHER—From nerve-racking care concerning his future.

YOUR DENOMINATION—From inability to succor those whose distress call is daily heard.

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Hattiesburg, Miss.

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The Southern Baptist Hospital is now enrolling Pupil Nurses for the September class.

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